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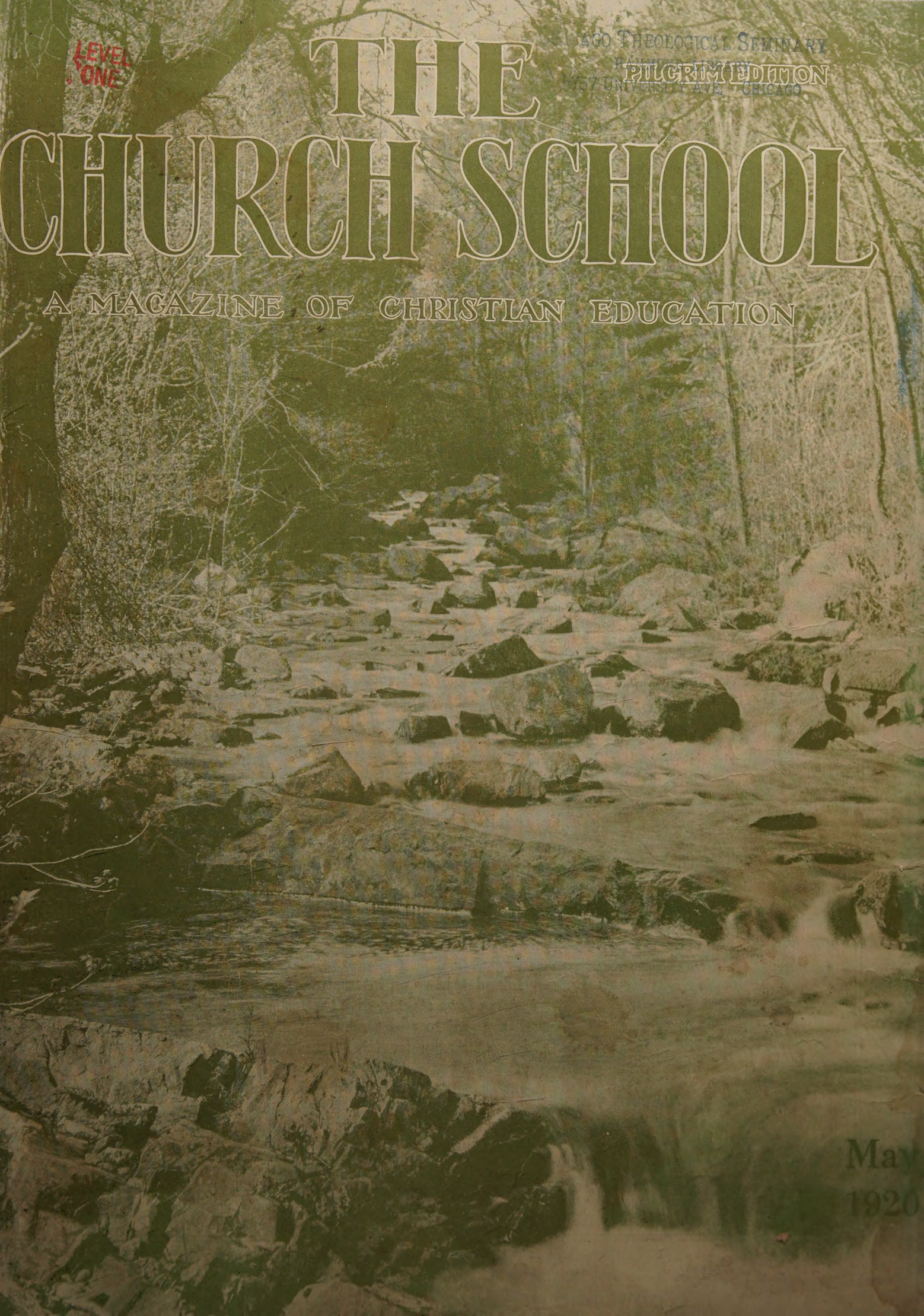
THE CHURCH SCHOOL

PILGRIM EDITION

A MAGAZINE OF CHRISTIAN EDUCATION



May
1920

IF YOUR PROBLEM IS. . . .

but read this page for yourself.

"WHAT'S your big problem here?" we asked the superintendent of a Sunday School in a mining camp in Colorado. Without a moment's hesitation came the reply, "Teachers—but we are gradually solving the problem, for we believe absolutely in graded courses. The Graded Lessons practically prepare people for service as teachers,—they provide in a systematic way an indispensable knowledge of the Bible and its bearing on everyday affairs."

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AN item of interest was reported from Mexico City. The pastor in charge of the Sunday School after a careful investigation, decided to use the Graded Lessons. As he could not obtain them in Spanish, he translated them and used them with his teachers in manuscript form. He is also using them with his teacher-training class of sixty pupils.

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THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

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"QUESTIONS like the tariff and the currency are of literally no consequence whatsoever compared with the vital question of having the unit of our social life, the home, preserved. If the average husband and wife fulfill their duties toward one another and toward their children as Christianity teaches them, then we may rest absolutely assured that the other problems will solve themselves. But if we have solved every other problem in the wisest possible way it shall profit us nothing if we have lost our own national soul, and we will have lost it if we do not have the question of the relations of the family put upon the proper basis."

—THEODORE ROOSEVELT.

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The Editors' Outlook

United Simultaneous Financial Campaign

THIS is the official title of the financial campaign of the Interchurch World Movement, which will be conducted from April 25 to May 2. The total amount to be raised in this special drive is $336,777,572. This fund represents the sum total of the askings of the denominations which are cooperating this year in a financial campaign through the movement. The money raised will be used by one hundred and eighty-two societies, officially related to the thirty different denominations cooperating in the movement, to prosecute their regular work of missions, education and philanthropy, both in America and in foreign lands.

For years there has been a need of greatly increased funds to permit the execution of the larger programs which leaders of the church have long felt were essential to meet the needs of the world. It was clear that these needs were so great that it would be hopeless to attempt to meet them on the small budgets of the past years. This campaign represents the first attempt of the churches to get together in a really great effort to solve the problems which have been pressing upon them for past generations, and we may hope that it is only a beginning.

The Great American Issue

WHAT is the great American issue? The use of intoxicating liquor, of course. Many good people act as if the battle were won when the Eighteenth Amendment was passed, but the enemy is still fighting—secretly and openly—by flank movement and gas attacks, through the press and in the halls of Congress. This magazine believes that the Christian public should be alive to certain significant events.

(1) *The votes taken in communities everywhere on the question of license or no license.* The "Drys" don't bother to vote on the question. They say the Federal Government has settled that issue through National Prohibition. The "Wets" cast their full vote for license. Then the daily papers publish the list of the towns and cities that have voted for license, and feature those which have changed from No License to License. Why is this done? In order that the "Wets" may say to State and National Legislatures, "See the increase in license votes since National Prohibition became a law. The people are declaring against this measure in the only way they can." All a lie, of course, but it is on this kind of misrepresentation that the liquor interests must base their case. And the "Drys" should wake up and VOTE. It is dangerous to take too much for granted.

(2) *The attitude and action of a certain Governor, elected on a platform openly antagonistic to the National Prohibition Amendment.* "State rights" and "personal liberty" are the words such leaders conjure with. Christian people should know the facts and be able to defeat all their specious arguments. *The American Issue,* published at Westerville, Ohio, by the Ohio Anti-Saloon League for one dollar a year, should be in every Christian home.

(3) *The prosecution of prominent leaders in the Prohibition movement* shows that the liquor forces are out to discredit and defeat the organization which they have good reason to fear. New York friends of Prohibition should make their voices heard in Albany, and every one should watch the proceedings carefully.

(4) *The attitude of one of the chiefs of the labor movement in America.* He was quoted in the press recently as saying that in his journey through the United States he had yet to come in contact with any one who did not "damn prohibition up hill and down dale." "We are the object," he said, "of the ridicule and contempt of the people of other countries, who cannot understand why 100,000,000 people have been subjected to the wishes of a few fanatics, who have attempted to make people good by law." Science shows that liquor and labor do not mix well. Let us do all we can to keep them apart.

All of these incidents show that there is some "backwash" from the National Prohibition Amendment; that the issue is not settled until public opinion makes it a matter of public conscience; that the "Wets" are using every means available to defeat or nullify by non-enforcement the Prohibition Law.

Teachers and officers in the church school should follow this issue, be able to discuss it intelligently with their classes, develop right attitudes in their boys and girls and young people, and send out into active civic life a generation which will make effective the Act which today is only a law and not yet a national habit.

Forming Public Opinion

THE theme of the convention of the Religious Education Association held at Pittsburgh in March was "The Formation of Public Opinion." In a declaration of principles, that association calls attention to the fact that recent studies of the British and American armies have revealed an appalling state of ignorance of religion and of indifference to the institutions of religion among the masses of the people. The association declares that:

"In this situation religious education must accept the duty of forming a religious public opinion. But religion must not imitate the types of propaganda that withhold facts and stimulate prejudices. Our problem, rather, is to lead the people to do real thinking in the light of the great historical ideals and in the light also of correct information.

"This is not a problem of adult education merely. For the foundations of public opinion, its most persistent presuppositions, are laid in the experiences of children—their experiences not only in the school, whether of the state or of the church, but also in their contacts with society as it is. Education has never paid adequate attention to the informal and unintended training that children actually receive.

"The immediate and most pressing problem for religious educators concerns, therefore, the development of cooperative religious thinking upon the part of both children and adults. To this end the methods and the results of the scientific study of society must be incorporated into the courses for older pupils, and methods that promote reflection rather than mere imitation and compliance must be adopted in all grades."

The Sense of Religious Need

THE sense of religious need and conviction of urgency constitutes the most outstanding tendency and the most encouraging single evidence of progress in the religious-educational situation of the present.

As a tendency in current thought, moreover, this sense of religious need is not confined either to church or to religious circles. Nor is it confined to the North American continent. Rather is it the clear ray of hope that pierces through the lingering shadows of a world catastrophe. It is the antidote that promises to check moral and social disintegration in Russia. It is the steadying force in the present chaotic condition of Central Europe. It is the recognized chief asset among the stabilizing social influences in the Allied countries. It is the hope of the Orient. And it is the hope of the world.

It is noteworthy that this need of religion is recognized by men in the business world. The New York Evening Post recently printed the statement that one hope of checking the revolt against law and order throughout the world lies in the prospect of a genuine religious revival.

In the judgment of Roger Babson the security of modern business and industry lies not in banks and safety vaults, not in stocks and bonds, but in religion. The only real danger, in present world conditions, is the absence of religion from certain larger human activities and from certain social and industrial movements of the present time. To quote Mr. Babson:

> The need of the hour is not more legislation, but more religion. More religion is needed everywhere, from the halls of Congress at Washington to the factories, the mines, the fields, and the forests. *Things* never did satisfy any one and never will. Satisfaction and contentment are matters of religion. The church is the only great organization which has the opportunity and the machinery to develop the constructive motives of love, sympathy and cooperation, which really make the world go around.

From the dark early days of the war, when for a time faith in religion faltered, there has been a steadily growing sense of the value and need of these spiritual motives and of religion in the lives and the affairs of men. This is true, not only in America, but throughout the world.

RECENT press dispatches from Russia indicate that the Bolshevist regime has abandoned its anti-church and anti-religious propaganda, and is seeking to come to terms with the religious organizations and societies, in which increasing multitudes of people are finding their only source of comfort and of hope for the future. In Germany and Austria the extreme radicals have been held in check by the powerful forces of organized religion, in alliance with which the moderate socialists have achieved the measure of democracy which now exists in these countries.

A letter from Professor Ernst Von Dobschutz contains this pertinent reference to the situation in Germany:

> The driving forces of the revolution were in the main anti-church and anti-Christian. While overcoming resistance from without, they have accomplished the disruption of order and security within and are attempting by every means in their power to rob our people of their faith and morals. In the case of the English revolution and the establishment of the American democracy, it was entirely different. In both these cases religious motives dominated. The worst that can happen to a people is a complete break with its historical development, because then inestimable values are lost.

In the official edition of the New British Education Act[1] the editor, Sir Montague Barlow, M.P., appeals to the Established Church and to the Free Churches of Great Britain for their support and cooperation in extending the benefits of this new educational legislation to all people, and points out some ways in which such support and cooperation can be made effective.

SPEAKING to a company of British and American passengers on board a trans-Pacific liner on the last night out from San Francisco in February, 1919, Dr. C. C. Wong, Government director of the Peking-Hankow Railroad, and financial adviser to the Chinese Peace Delegation at Paris, appealed for reinforcements in the ranks of Christian teachers in China in these words:

> You have taken away the ancient religions of the Chinese people. Our temples are forsaken, our idols are for sale in the market places. With the ancient religions has gone that measure of moral control which these religions still exercised over the people as a whole. But you have not sent us a sufficient number of teachers and missionaries to give to the multitudes of China a positive substitute for that which you have taken away. Unless this substitute can be supplied, unless Christian teachers and Christian influences can be multiplied soon, there is no hope of China's achieving a free, stable government or taking her rightful place of responsibility in the fellowship of nations.

At a reception tendered the writer by the Tokyo Committee on Arrangements and Entertainment for the World Sunday School Convention at Tokyo, Marquis Okuma, twice Premier of Japan, and chairman of the Committee, said:

> We recognize the fact that Christianity is a great power in America and though now small in Japan our country owes no greater debt to America than through the teaching of Christian ideals, and I believe these ideals will find place in all phases of the life of Japan.

On the same occasion, Baron Sakatani, member of the Committee on Reorganization of the National Educational System, gave testimony as follows:

> One recent movement in Japan is toward the complete revision of the educational system. I am a member of the committee that has this revision in charge, and am glad to say that one thing that we have in mind in this reconstruction is the emphasis on religious ideas and imparting them to children. I really think that one of the influences that have been at work to bring about this change is the Sunday-school movement.

ASK any one, anywhere and any time where the only ultimate solution of the pressing problems of the day lies and he will answer you, "In the practice of the teachings of Jesus Christ." The world seems to be rushing on in heedless materialism or a vague spiritism, but beneath the surface can be seen the restless desire for something better, something more satisfying, something enduring. At heart, man wants God. He cannot do without him. It is a task of the parent, pastor and teacher to interpret God to man, to speak for God to man, to bring man and God together. And the first step in this process is to recognize that there is a sense of religious need, very widespread and very earnest.

HENRY H. MEYER.

[1] The Education Act, 1918, by Sir Montague Barlow, K.B.E., LL.D., M. P.

The Restoration of Family Worship

By Henry F. Cope

WHAT is family worship? We feel that something very valuable and vital has gone out of our family life in the passing of the custom of family worship. What is it we seek to restore? Is it the regular observance of Scripture reading and prayer, or is it the essential value in worship? It might help us to restore worship if we could see just what is desired. Is it not this? Such social acts and customs as will do these things: definitely strengthen our sense of relationship with God, develop the reality of his constant presence in the home, help us to see the home as a spiritual institution, and help all members of the family to desire and purpose family living in religious terms. Worship is an attitude to be brought about by social situations which express our fellowship with God; it is the precipitation, in definite acts, of our joy in living as God's children, our desire for the life of the Spirit and our purpose to do his will.

The entire atmosphere of the home may be religious—and this is the fundamental thing; but where there is such a saturation there will be precipitation; atmosphere will form action, a constant experience will have special occasions. It is not enough to say—would it were true always—religion is the whole life of this home. We all need identification of the life in comprehensible terms; children, especially, need aids to recognize this spiritual life, and it needs definiteness and periods of stress for its maintenance. Where we really seek worship these are our problems: how shall this constant spirit and purpose most fittingly find expression? What will best strengthen it? How may we find time for such seasons? How may they fit naturally into the family life?

Difficulties

Family worship has declined, not because people are less religious, but because life is more complex. The programs of all the members of a family are likely to be dreadfully crowded. Breakfast is eaten hurriedly; school and shop and office snatch nearly every one out of the home; after the evening meal there seems to be scarce time to take up home studies and social engagements. If it should be urged that we might take a little more time, the answer is that these time schedules are set for us by others; they are imposed upon us by society or by the hard facts of our present life. Certainly there are few families in the cities where it would be possible to gather all the group for the leisurely reading and formal prayer that used to constitute family worship.

Other problems are even more serious. Perhaps we have made several efforts to have family worship, and the attempts have been abandoned because of a sense of formality and unreality that could not be overcome. The father felt as though he stepped out of natural relations and assumed a priestly role. Perhaps the attempt was abandoned because we felt unequal to the task; we simply did not know how to proceed. It is easy to read a short selection from the Bible; but who will make the selection and how shall we avoid monotonous repetition? It may seem to be easy to pray with a family; but if you have children and are conscious of their natural thoughts you will find the attempt to make prayer real and natural to them about as severe a mental task as you could wish. Another difficulty lies in the fact that formal acts of worship seem to be even more foreign to our children than to ourselves; the type of family worship that has passed does not seem to belong to the life of the family today.

Conditions of Success

This is a serious situation, not so much because old forms have passed away as because we have found nothing to take their place. We need now to find our way to family customs which will freely express a genuine consciousness of God and of fellowship with him and with one another on the highest levels of our experience, and in forms and methods that are real and natural to family life.

Some conditions are fundamental. Family worship must be essentially democratic, not forced or under compulsion. It must be family worship, by all as a common act. It must be by the will of all. It must rise up out of the family life, because the members want it. In scope it must reach forward, beyond the immediate wills of the members. So there are here two elements usually missing: the common desire or democratic will, and the real leadership. How may these be developed?

Children must learn to pray; praying children and praying parents cannot help having common prayer. Here the individual experience often precedes the social purpose. Children must be encouraged and guided in private prayer. When children pray with their parents they will pray with one another. Then the social prayer will come out of their desires. Then social prayer and private prayer develop side by side. It must be remembered that private prayer is a social act.

In the same manner the use of the Bible will grow out of genuine desire. Our children do not know the Bible because we make it a book of lessons chiefly. These lessons seldom touch the parts they would really love. Its use in the church service makes it, to them, a far-away, different, unknowable book. It is possible, by reading aloud some of the thrilling, sweeping poetic passages, to make it a new book to them. Or try reading aloud the story of Ruth, as a whole, perhaps omitting some details non-essential to them.

In the degree that worship rises out of their wills they will participate; in the degree that they share freely in worship it will lose its formality and its sense of unreality. It is impossible to avoid reality and vitality in that which children voluntarily do.

Here also lies the method by which we shall move out into new forms of family worship. Given such an occasion, children will talk freely; they will contribute of their knowledge of passages they enjoy; they will move on into song or into instrumental music that expresses their feelings.

Suggestions of Method

Meet the time problem by careful choice of the occasion when all are together, when some item of the day's schedule can be crowded up a little and when the least change will be necessary. Many are finding the dinner hour, if at night, the best time; then, either remaining at the table, or quietly moving into another room, at least a few minutes may be taken.

Better to be more brief than any may desire than to be longer than they wish. It is surprising how much joy can be had in five minutes. Have a purpose. Why should not one and another be responsible for determining plans in advance?

Do not begin with rigid, invariable rules; better the occasional worship that is so enjoyed that the nearer it can come to regularity the better all will like it.

Avoid a monotonous program. Let variety arise out of changing desires. Occasionally let one or another determine the nature of what is done.

Cultivate cooperative attainment. For example, begin a Psalm that is fairly familiar and try to repeat it, each one aiding others as they hesitate or forget. Families have learned many Psalms and other passages that way without ever thinking of learning.

Do not be afraid of but rather covet immediate reality. Let children pray for and talk about the real things of everyday life. There is something beautiful about the prayer of the very little boy: "Dod bless all people on twolley cars, espec'y on route seventy-five"; that was the route his dear grandmother lived on.

Remember that worship may have many forms; it is not doing something for God; it is doing something toward him. One can remember quiet conversations that throbbed with aspiration. Talking with one another may be talking with him. Guard and cultivate as highly precious the tendency to linger and talk over the day. Nothing that business or society can offer can be worth as much as this when the family, perhaps by the fireside or only the light from without, communes with uncovered hearts.

Materials

There are many books of selections available. But a printed book of worship is very likely to create an undesirable feeling of formality. This may be avoided by having the members of the family make their own books of worship. Make selections from the following material and add others. As each new selection becomes a part of the program, it may be copied or clipped out and made a part of each one's own book of worship by pasting it in a loose-leaf note book.

I. Biblical Passages

Method. Learn these passages by using them. Do not ask children to memorize them; let parents memorize the passages and invite the younger members of the family to join in repeating them; they learn quickly by this method. Much pleasure will be found in chanting some of the Psalms.

Passages

a. The Psalms:

Psalm 100—"Make a joyful noise."
Psalm 72:18, 19—"Blessed be the Lord God."
Psalm 23—"The Lord is my shepherd."
Psalm 121—"I will lift up mine eyes."
Psalm 24:1-7—"The earth is the Lord's."
Psalm 24:7-10—"Lift up your heads."
Psalm 1—"Blessed is the man."
Psalm 37:1-6—"Fret not thyself."
Psalm 67—"God be merciful unto us."
Psalm 103:1-4—"Bless the Lord, O my soul."
Psalm 119:9-11—"Wherewithal shall a young man."
Psalm 95:1-6—"O come, let us sing."
Psalm 90:14-17—"O satisfy us early."
Psalm 84:8-12—"O Lord of hosts."

b. Other Old Testament passages:

Isaiah 26:1-4—"In that day shall this song."
Isaiah 35:1-4—"The wilderness . . . shall rejoice."
Isaiah 35:5-7.
Isaiah 35:8-10.
Isaiah 55:6, 7—"Seek ye the Lord."
Isaiah 40:3-5—"The voice of him."
1 Kings 8:57, 58—"The Lord our God be with us."
Numbers 6:24-27—"The Lord bless thee."

c. New Testament passages:

Matthew 5:3-7—Beatitudes.
Matthew 5:8-12—Beatitudes.
Matthew 22:37-39—"Thou shalt love the Lord."
Matthew 11:28-30—"Come unto me."
Matthew 6:26-29—"Behold the birds."
1 Corinthians 13:1-3—The Love Epic.
1 Corinthians 13:4-7—The Love Epic.
1 Corinthians 13:8-10, 13—The Love Epic.
1 John 4:19-21—"We love him because."
John 15:12-14—"This is my commandment."

Texts

If parents will indicate the passages relating to things in which they are interested they will learn them almost unconsciously.

II. Scripture Reading

Method. At times brief selections from the Bible may be read. It is important that they shall be chosen for worshipful character, interest, and brevity. The arrangement of selections furnished by the International Bible Readers' Association and *Home Daily Bible Readings*, prepared by the International Lesson Committee, *Bible Reading and Religious Training in the Home* (Veach, Presbyterian Board), *A Book of Family Worship* (Presbyterian Board), will be found useful. They should not be followed mechanically.

III. Hymns

Method. Some hymns are suitable for simple recitation, on account of the purity of their poetic style, but children will always enjoy singing together in the family group. The greatest care must be taken to preserve the informality of this part of worship. Time will often forbid its inclusion, and it may be held as a special pleasure for occasions.

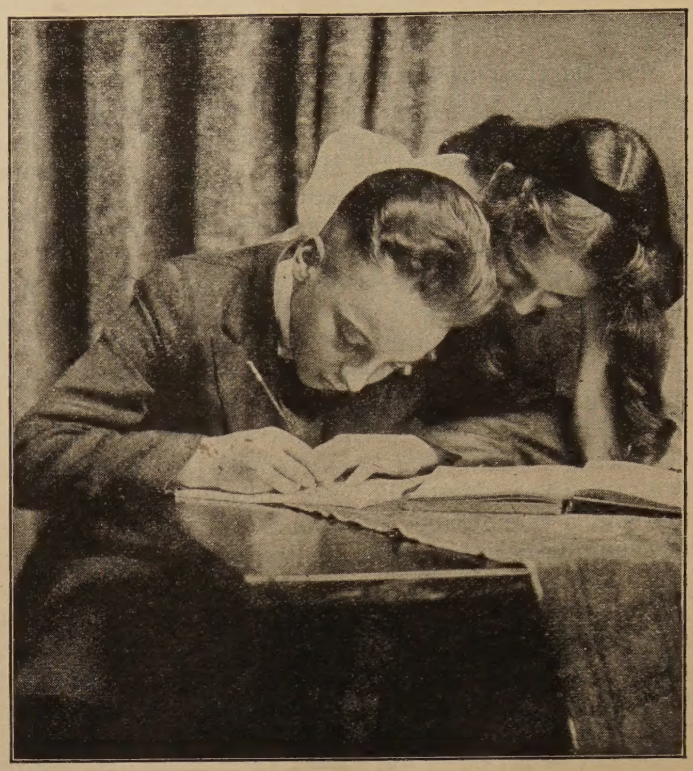
Selections

"Thou that once at mother's knee."
"I think when I read that sweet story of old."
"The King of love."
"Can a little child like me."
"Abide with me."
"Lord, for tomorrow and its needs."
"New every morning is the love" (morning).

(Continued on page 47)

Sunday Afternoon With the Coleridges

By May H. Barclay



Helpful and Enjoyable Occupation

MR. GOODWIN, superintendent of Centerville Sunday school, was out for his usual Sunday afternoon stroll when, looking up, he discovered that he was passing the home of his friend, Dr. Coleridge.

"I believe I'll drop in a minute," he said, half aloud, as he slackened his pace and started up the stone steps.

Mrs. Coleridge greeted him most cordially.

"Children all asleep?" he asked, for the house was noticeably quiet.

Mrs. Coleridge replied by opening the door to the living room. There was Donald, deeply engrossed in helping Edith make a list of proper names of the Bible for a game later in the afternoon. Little Jane was reading her picture story paper, evidently waiting patiently for Donald and Edith to finish. Soon the papers were laid aside. Then up jumped Jane, clapping her hands as she cried, "Oh, goody, goody, now we can have the books."

"The books! Why should there be such enthusiasm over books?" thought Mr. Goodwin, as the mother laid three volumes on the table. Jane reached for *The Children's Story Book,* while Edith glanced eagerly over Donald's shoulder as they scanned the pages of *The Little Princess.*

Turning to her guest, Mrs. Coleridge said, "Sunday is our glad day. The best books, the ones they are most anxious to read, are laid away for Sunday afternoon. Everything that is best and brightest and most enjoyable is reserved for the Sabbath. The children just love Sunday."

"Well," laughed Mr. Goodwin, "this is surely a new age. When I was a boy I fairly hated Sunday, and well I might, for it was the day more than any other when every instinct of childhood was suppressed. Activity was frowned upon as sinful. The only book allowed was the King James version of the Bible. My parents thought it their duty to use this day to inculcate in us religious principles and to instruct us in the fundamental doctrines of the church."

The Best Books are Kept for Sunday Afternoon

"I think," said Mrs. Coleridge, "my aim is the same. I feel my responsibility and take my work seriously, but I see no reason why the same results may not be attained, and better results, through the spirit of play. My children study the Bible, too. Last Sunday they spent two hours on the geography of the Holy Land. Edith made relief maps, while Donald painted a map of Palestine. Because it was Sunday I allowed him to use my oil paints, which made the work particularly fascinating to him as he mixed pigments to get the shades used in my teacher's Bible. The relative locations of Judea, Samaria, Galilee, the Jordan River, and the Dead Sea, are indelibly stamped upon his mind, yet there was no coercion on my part and no conscious effort on his.

"Sometimes we have a memory contest to see which can repeat the longest Psalm or the greatest number of verses without missing. In this way we are learning what Hillis terms 'the absolute essentials of the memory'—the great Psalms, the first, eighth, twenty-third, ninetieth, ninety-first, one hundred and third, the first two chapters of Proverbs, the twelfth chapter of Ecclesiastes, the thirty-fifth, fortieth, fifty-third, and fifty-fifth chapters of Isaiah, the Sermon on the Mount, the great parables of Christ, the thirteenth and fifteenth chapters of 1 Corinthians, and the great words of John in his letters.

"We have many puzzles and Bible games. Edith is particularly fond of playing the Bible stories. They first choose which characters they wish to represent. Then the store room is raided for costumes, and soon we see before us Peter helping the lame man, or Ruth following the lonely road with Naomi, or little Samuel kneeling in prayerful attitude. They go to the Bible for descriptions of characters they wish to represent and thus become familiar with the manners and customs of the people of Palestine. But best of all, they satisfy the desire to repeat in their own lives the experiences of the Bible heroes.

"But all knowledge is not found in books. You know it has been said,

> 'The flowers are the alphabet of the angels, whereby
> They write on hills and fields mysterious truth.'

"One Sunday we went to the woods and gathered daisies. After they were neatly tied in six large bunches we drove by the Children's Hospital, and Donald took the flowers to the convalescent ward. When he came back his face was beaming and he said, 'O my! that was fun. You just ought to have seen those kids.' "

"I see what you mean," said Mr. Goodwin. "Donald learned in a perfectly natural way that it is more blessed to give than to receive, but how do you find time for all these things?"

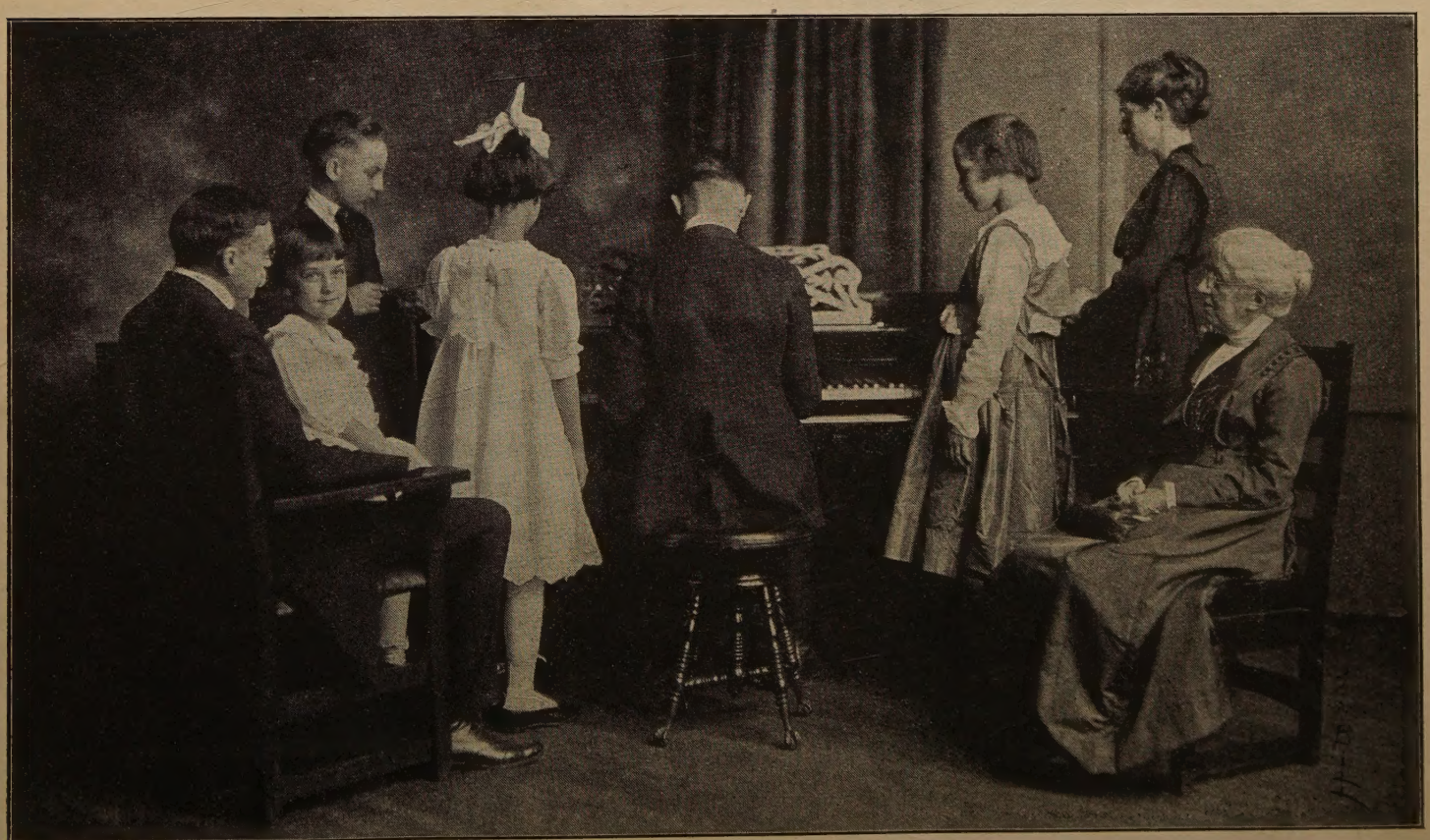
"I take time, Mr. Goodwin. We are told, 'Above all we must keep the ideal and the action parallel in the home.' If that be true, then *above all* I should give thought and time to a program for the home just as truly as the Sunday-school teacher gives her best in thoughtful plans for the class or the minister in his plans for the congregation.

"There are three factors that enter into our Sabbath day—helpful and enjoyable occupation, hospitality and worship."

Here the conversation was interrupted. The door bell rang and a joyous chorus of "O Margaret," rose from the living room, for nothing else could be quite so nice as to have Margaret Vincent come in for the afternoon. The day was lonely at her house, for her father was asleep and her mother was writing letters.

Richard, the older brother, hearing the commotion, came bounding down the front stairs. Pausing only for a bow, he took his seat at the piano. There was a moment of improvising a few arpeggios and then he struck the familiar chords of an old hymn. Dr. Coleridge had heard the signal and knew what it meant. Grandma also came down from her room. Soon the family were gathered around the instrument and sang with real sincerity of feeling.

> "O day of rest and gladness,
> O day of joy and light,
> O balm of care and sadness,
> Most beautiful, most bright:
> On thee, the high and lowly,
> Through ages joined in tune,
> Sing 'Holy, holy, holy,'
> To the great God Triune."



Photograph by J. Anthony Bell

Soon They Were All Gathered Around the Piano

This was followed by "Love Divine all Love Excelling." Mr. Goodwin thought he had never heard it sung with more soul-stirring effect. There were some songs for the younger children, then they turned to the games. Donald brought out pencil and paper and passed them while he announced the plan. "Write the names of places beginning with B," he said, "as Bethany, Bethel, Bethesda. You have just five minutes, then we will read the lists and count the score." Mr. Goodwin looked at his watch and was astonished to find that it was five o'clock. He arose to go. Edith caught his hand as she pleaded, "O please, Mr. Goodwin, please stay. You will be sure to have the most because you are our superintendent." But Mr. Goodwin held to his purpose to go. Back in his mind there was a little question about the showing he would make in competition with those Coleridge children. At the door he paused to glance back once more at the happy group. He was impressed with the thought of the blessing of togetherness, and he remembered a sentence he had recently read: "The family does not have its rights until its people have in it the chance to know one another, to think together, to rejoice together and grow as persons, as spirits." Then, turning to Mrs. Coleridge, he thanked her for this glimpse of their home life and said, "I am not sure but Eliot was right in saying, 'A Christian mother is more to her children in their moral and religious training than all Sunday schools, churches, preachers, and libraries combined.'"

An Opening Service for Mother's Day

By H. Augustine Smith

Hymn

Tune—America, or Kirby Bedon.

From childhood's earliest day,
Mother guards all our way,
With tenderest care.
She shares our every woe,
Each cherished hope doth know,
Hears every whisper low
Of childish prayer.

Our mother's God, to thee,
In deep humility,
We lift our prayer:
Keep those we love the best
Through every trial and test,
And may they ever rest
Safe in thy care.

Responsive Reading

Honor thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

My son, hear the instruction of thy father and forsake not the teaching of thy mother.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Call to Consecration and Service

Live this day as your mother would have you live it. Make it a day of pleasure to her through your loving thought, visit, gift, or letter, or by having her as your guest of honor. If she be not living, then, in her memory, remember the sick or unfortunate in hospital, home or prison, or some one else with whom a little joy goes a long way. —*Anna M. Jarvis.*

Prayer

Lord Jesus, thou hast known a mother's love and tender care, and thou wilt hear while for my own mother most dear I make this heartfelt prayer. Protect her life, I pray, who gave the gift of life to me; and may she know, from day to day, the deepening glow of joy that comes from thee. I cannot pay my debt for all the love that she has given; but thou, love's Lord, wilt not forget her due reward,—bless her in earth and heaven. Amen.

—*Henry van Dyke.*

Shall I Be a Minister?

A Young Man's Question Answered by the Dean of Yale Divinity School

By Charles R. Brown

THERE are certain fundamental principles which may well underlie the choice of a vocation. The whole man must be considered. What a man carries away in his purse as a result of his work has value, but what he carries away in certain qualities of mind and heart, in the gratitude of his fellows and in the sense of divine approval, has still more value. What a man makes out of his calling is important, but what the calling makes out of him is ten times more important.

What a Life Work Should Be

The choice of vocation should be such that the man will be content to have his work dominate all the minor interests in his life. His habits, his associations, his controlling interests, and his supreme purpose in life will be largely molded by his choice of a calling.

A man's life work should become the main expression of his spiritual life. He may utter his soul in worship in direct religious activity, and in other forms of effort, but the main expression of his spiritual nature should be found in that work which claims six sevenths of his time and strength.

How clearly these demands are met by the choice of the ministry as a vocation! There are splendid rewards and honors to be won today in law, in medicine, in the work of education, in commerce, in manufacturing, in engineering. Into all these callings strong and wise men are going in such numbers that no cry of need comes back. This is not true in the ministry. In every branch of the church and in every State of the Union there is an insistent demand for more young men of sound health, good sense, trained intelligence, social sympathy, and genuine character to enter the ministry and furnish the moral leadership the country craves. In this day of disorganization and in the face of the demand for social rebuilding, the pulpit stands up like the man of Macedonia, crying out, "Come over and help us."

The Minister's Exceptional Opportunity

There is a widespread hunger on the part of the people for a competent and helpful interpretation of the Bible. There is a call for men who can intelligently and effectively apply Christian principles to modern conditions and problems. There is an abiding demand for men who can bring the eternal verities of the Spirit before their congregations with power, and thus offer strength, cheer, courage, and comfort to those who come up weary and heavy laden out of the work of the week.

The question is asked regarding intellectual liberty in the pulpit. Will a young man be free to think and to speak? Will he be under the thumb of one or two wealthy pew holders, who boss the church? Will he be compelled so to ally himself with a certain social class as to prohibit any honest study of current problems or any frank utterance touching the need of change? I was a pastor for twenty-two years; I have been connected for nine years with a large university where intellectual freedom and the spirit of democracy have been taken for granted; I have been in close touch with men in all the various callings and lines of business. In my judgment, no man in the community is more free to utter his bottom convictions and to declare his inmost soul than is the pastor of a church.

This freedom must sometimes be purchased with a great price. It will not be granted to any light-hearted, light-headed individual, who strives to get into the pulpit mainly from the love of hearing himself explode. But where a man makes clear to a church and to a community his absolute sincerity, his unselfish interest in his fellows, his freedom from prejudice or bitterness, he will be given intellectual freedom, full measure, pressed down, shaken together, and running over.

His Financial Problem

Are young men deterred from entering the ministry by the meagerness of the financial return? No man in his senses will enter the ministry or the profession of teaching in order to get rich. The opportunities in other callings are much more abundant and promising for the accumulation of wealth. The main compensations of the ministry cannot be indicated in dollars and cents. They lie both in a deeper and in a higher realm of values.

There are some things to be said, however, touching the financial side. It has been pointed out that "the raft is the appropriate symbol of our financial situation as ministers." The raft may be at times wet and sloppy, but it does not sink. Ships sink. The best of them sometimes go to the bottom. An iceberg sunk the Titanic and a German submarine the Lusitania, but the raft survives all the winds that blow and all the various perils which arise. Like the famous soap, "It floats." The minister and his family do not come to actual want.

There are very few communities which are not ready to support a minister who shows himself genuinely devoted to their interests, in a mode of life better than that enjoyed by the average family in that community. Some people in the parish will live much better than the minister, but many of them will be much less fortunately circumstanced. When a general average is struck, the minister's home will be found above rather than below the line. Have we a right to demand, as servants of the Christian ideal, anything better than this?

The Urgent Need

We are confronted with social, industrial, and political problems almost too vast and too intricate for human

(Continued on page 47)

Training Young People for Christ

By Ernest Bourner Allen

THE Pastor's Easter Training Class had met for eight weeks and had talked about the Christian life in terms of enlistment and soldierly training and service. They volunteered many applications of the symbolism to the life they were pledging themselves to live and to which, on Easter Sunday, they were publicly to commit themselves by uniting with the church. It occurred to the pastor that they might make a definite contribution to the church by repeating some of the things they had learned. On Palm Sunday, therefore, the whole class of thirty-five members was introduced to the congregation. Boys and girls together repeated the old hymn:

"O Jesus, I have promised
To serve thee to the end;
Be thou forever near me,
My Saviour and my friend."

Then they gave three brief answers to the question, "What does it mean to be a Christian?" (1) To love and obey Jesus Christ, (2) To enter Christ's school and learn of him, (3) To work for Jesus. These brief answers had been talked over and amplified in the class meetings.

Some Things They Were Taught

Then ten boys ranged themselves in a line in front. All had clear voices and had been "coached" how to speak so that every one in the big auditorium could hear. The impression was cumulative and the members of the church still speak of the day as a memorable one. The first speaker gave three sentences of explanation. The others followed without announcement. The messages are given below:

Introduction. First boy:

Many recruits are being mustered into Christ's army today. Some will put on the uniform for the first time on Easter Sunday. We have been studying what it means to be a good soldier of Jesus Christ and will try to tell you.

Second boy:

The good soldier joins the army. Victories are not won by stragglers, but by soldiers in the ranks. The place for a soldier of the King is in the King's army. No other position is manly or honest. No one can perform the full measure of his duty to God or man without assuming the relation of church membership. "In union" there is more strength for service.

Third boy:

The good soldier loves his commander. Loyalty to our Lord Jesus is demanded of every soldier in the ranks. We get inspiration from our Commander. He goes with us into the fight. He gives us courage. He never lost a battle. It is good to serve with him.

Fourth boy:

The good soldier obeys his commander. This is the best proof that we love him. Obedience is at the very foundation of true religion. "Whatsoever he saith unto you, do it." He will not ask you to do what is wrong. He will not expect you to do more than you can.

Fifth boy:

The good soldier studies the tactics. There are right ways of living and of doing things. It is foolish not to take advice. You will never go wrong when you follow your Captain. The record of his life and teaching are in the Bible. Study the tactics.

Sixth boy:

The good soldier must attend drill. The recruit is not a veteran at once, but he may become one. We shall spend some time in the awkward squad, but we shall attend drill in order to learn how to serve and live.

Seventh boy:

The good soldier is courageous. There will be many battles, but we shall always fight sin. The outspoken, manly course is safest. We know we shall conquer at last, therefore we will be strong and very courageous.

Eighth boy:

The good soldier never deserts. It is better to die for Christ than to desert him. It is better to be a poor Christian than a good sinner. Christ has promised never to desert us. We will never desert him.

Ninth boy:

The good soldier enlists others. We shall try to enroll others in Christ's army. We wish to bring our friends to church and Sunday school. We desire to introduce them to the Lord Jesus.

Tenth boy:

The good soldier supports Christ's cause. Ammunition costs money. Christ's soldiers should have the best equipment. Sin and Satan use all the money they can get. We shall try to give as Christ has prospered us. Our motive is the greatest, for "Christ gave himself."

How They Were Welcomed

When the young people of the training class were to be examined and welcomed by the church committee, a special meeting was arranged for Sunday afternoon. The committee were there, having previously met to talk over and prepare for this important service. We felt that we must try to give the young people a clear and strong impression of the meaning of the Christian life and the obligations of church membership. All the parents had been invited and many were there, some of them speaking briefly to the children. It was an hour of deep and holy influences.

What Did the Older Christians Say to the Young Recruits?

The vice-president of a big Chicago trust company said three words: "Pray every day!" The chairman of our board of deacons, a real estate man, said three sentences: "The Christian life doesn't end Sunday night. Do all your work willingly. The Christian life goes all through the week." Our senior deacon, for many years with a big city concern, said: "We have the best government in the world, yet some of the people do not vote. Some come from other lands, yet never become citizens. These take all and give nothing. The church is the greatest spiritual organization in the world. It needs every one to help and share in its great work." One of our women, for many years a teacher and personal worker, said: "The Boy Scouts and Campfire Girls are glad to join their organization and to wear its uniform. Why not help the church in the same practical way? Why not do the same steady work for the Lord?" One of our thoughtful deacons said: "Before the war the boys used to say to one another, 'Who are you sticking for?' Now they can ask the same question of others, while they themselves give their loyalty to the church." The senior partner of a large wholesale concern, the teacher of a remarkable Bible class for young women, said: "We get the *best* training in the church. Go out after another one, and try to win that *one* to Christ." Another of our women, the efficient superintendent of our primary department, said: "I have thought of a family where the older daughter was given the care of the home. It was very hard, for there was little cooperation to help her. In the church home, young and old must all help one another." Our Sunday school superintendent, manager of a department in one of the metropolitan stores, emphasized "the *pleasure* of doing some service for the Lord." A much-beloved and efficient high-school teacher told of the robin's song, and its good cheer. "The whole Bible," she said, "tells us to *sing*. Be singing Christians. Sing a new song unto the Lord! Sing as you never sung before! Sing *about* your Lord. Sing a song of *service!*" One of the parents said: "Pray every day. It gets better, day by day. It helps you to keep your temper and to get your lessons."

Then the pastor gave a few suggestions: (1) Join the Go-to-Church Band, for it will help Christ's cause for you to be at church every Sunday, and there is much to learn. (2) Specially resolve to be present at every communion service, thus obeying the command, "This do in remembrance of me." (3) As soon as you are able to do so, make a regular pledge, however small, to the church work and to benevolences. The church is largely for ourselves and our home; the benevolences are used wholly to help others. When you begin earning, give a regular portion to Christ's work. It is a good plan to give one-tenth. If your parents give you an allowance, try to be worthy of it, and put by a portion for Christ's work. (4) Help your Sunday school in every way you can. Find and invite others—who are not members elsewhere—to join. (5) Join the Senior Christian Endeavor Society as soon as you are freshman in high school. (6) Invite other people to your church. (7) Read your Bible regularly, beginning with the four Gospels in the New Testament. (8) Pray regularly for help and guidance in living a true Christian life, and for Christ's work in the church, the Sunday school and the world.

A RELIGION OF DOING

A religion of doing will mightily attract youthful minds. Once-a-week Christianity will not hold red-blooded boys and girls. Only a program of daily Christ-living, which invites to active cooperation, will command their deepest devotion. Boys and girls want a religious life that is vital, one to be lived seven days a week with no days off. And they see clearly. The religious life for its very existence must be active, must be growing. Jesus knew that law and taught it. . . . Activity, in terms of service, is both the end and the means to the end. Youth is the strategic training point. . . . This is the period in which most of the enlistments in active service in the work of the church and social service are made, and it is the time when individuals must be trained for the highest possible Christian usefulness.

The Mother of a Great Hero

The story of Alvin C. York, formerly Sergeant, 328th Infantry, 82d Division, United States Army, as told by him in a public address and in a private interview

By Eleanor F. Cole

"ONE of the Greatest Heroes of the War"—this is the way he was introduced to a large audience of young people and old people and many, many boys. Every one was waiting eagerly to hear the story of his heroism, the heroism of a man who could be called "one of the greatest" in our army of heroes! But did he tell that story? Not he. He is a real hero; he acknowledges no heroism; he sees nothing unusual in his actions or decisions. He wants to forget what happened during those dark days on the battle front just as all of the boys who came home want to forget it. He has even more important work to do during the coming months and years, and it is in this more important work that he is interesting the people of our country as he travels from one coast to the other. How is he sure he has chosen the more important work? What influences helped him in making his decision? These are the questions in which we, as parents and church-school teachers, are especially interested.

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Alvin C. York

But no one can look at that powerful figure in the uniform of the United States Army and catch the glint of the jewels in the medals that reach almost from shoulder to shoulder without wanting to know something of his war story. To satisfy this natural curiosity, a professor of Vanderbilt University, Nashville, Tennessee, is traveling with Sergeant York to tell this part of the story. He found the story in letters written by Sergeant York to his mother. These came back from the front very regularly. Even during the most severe fighting, in the midst of danger, there was always that devotion to his mother, so that nothing kept him from writing home and taking an interest in her and the little mountain home, in the church, the prayer meeting, and the church school.

The Battlefield

The professor's story was a thrilling one. Briefly it ran as follows. After an early morning charge, Sergeant York found himself one of a group of seventeen men who had become separated from the rest of the company. To escape the direct fire of the enemy they decided to get the other side of his guns. Think of the boldness of that! Seventeen men planning to get behind the enemy's machine guns. Once back of the line they immediately took fifteen prisoners, including one major. But the enemy guns had been reversed and the deadly fire continued until only eight Americans were left. Seven of these Americans and the prisoners did what any other man in the world would have done, except Sergeant York. They fell to the ground to protect themselves; Sergeant York began his one-man battle. The enemy soon begged for mercy and seventy-five more men surrendered. Remember, this was all happening behind the enemy lines. What to do with his ninety prisoners and how to get them back to his own lines was a very serious problem. Decisions had to be made quickly and wisely. The route over the hill was chosen. But there were more machine guns on the hill. "Yes," said Sergeant York, "we're going that way. We're going to take them." Surely this was another presumption! A man with ninety prisoners making a charge on machine guns. But he took them; he also took forty more prisoners and came back into camp with one hundred and thirty prisoners, including four officers, and without a scratch himself.

If you analyze this problem you will find it a most difficult one to explain. Sergeant York is an excellent marksman, but some of the best enemy soldiers were among his prisoners, and they were good marksmen, too. It cannot be explained on that ground. What was it then that gave him the victory? It was skill, a keen intellect, working quickly, unusual courage, and faith in himself and faith in God. So brilliant was his strategy that military authorities have said that there is absolutely nothing in military science that could have added one single thing to what he did. How does he account for it? The following note which he made just after these things happened is the only interpretation he gives. "God was with me and helped me through this battle today." Again, as parents and teachers, we ask ourselves who gave him this faith, who taught him about God?

The Appeal of the Girls and Boys

The "more important" work in which he is now interested has developed in part as a result of his observations among his comrades in the army. In a southern division there were eight thousand men who could not write their names. Sergeant York himself has only been to school about ten months in all his life. When he saw so many boys who could not read or write, and then went back to his home and saw the cause of it all, children growing up without any schools, he made up his mind that if there was anything he could do to help those little girls and boys, he would give his life to that work.

The picture which he gave of his mountain home was indeed one which made us very thoughtful. A beautiful district of rolling hills, the farms and woodlands dotting

the river valleys; back a little are the high plateaus and then the mountain peaks. The people raise everything they need, even mining their own coal. They are surrounded by a wonderfully inspiring world of nature, but they have had very few contacts with the world of men beyond their own mountains, and as a result, the primitive civilization which they knew when they first went into those mountains is still their only standard. One may ride for miles and miles along these valleys, over the plateau and through the mountains without passing a single schoolhouse. A very small proportion of the people are reached by a few country schools; there are also a very few Sunday schools, but a large majority of the people have no chance of obtaining even a meager education. Over two million people in those mountains have never had an opportunity to go to school.

Sergeant York is traveling now among the cities of the United States to tell the needs of his people, and to give every one an opportunity to contribute to the Alvin C. York Foundation, a fund which will establish and maintain schools in the mountain sections of our country. Among other plans which the trustees of the York Foundation have in mind is the establishment of a boarding school to be located on a large farm. This school will include all the grade work, from the first grade through the high school. Industrial and agricultural studies will also be offered and opportunities for girls and boys to help meet their expenses by working on the farm. The school will aim to fit these young people for farm life, industry or business.

A Mother's Influence

It is not only education which Sergeant York wants his people to have, it is Christian education. The school in question will be non-denominational, but Christian training will be given. Many of his people know as little of the story of Christ as they do of writing and reading; Sergeant York wants them to have a knowledge of both.

When asked what influenced him to become a Christian, he said, "Going to Sunday school helped me, but my mother's prayers influenced me most. She prayed with us and for us and sent us to Sunday school. You know a fellow can't get away from his mother's prayers." There is the simply worded tribute to the mother of "a great hero": *She prayed with us and for us and sent us to Sunday school.* The York family was fortunate in having a Sunday school to which they could go, and the children went from their earliest years. Sergeant York does not remember when he first went to that little school. He is now a leader in the church at Pall Mall, Tennessee. Today that mother sees in her son—her son for whom she has always prayed, to whom she taught the first words and meaning of prayer, and for whom she secured the best Christian training available—she sees in him a brave man, courageous in the face of duty, a leader striving to bring the larger benefits of civilization to his own people, and holding aloft the service standard to which the young men of the nation may look as they come forth to choose their life work.

His Great Decision

What was this leader's problem when he came to the choosing of his life work? Before the war he was earning one dollar a day on a farm. When he came back, moving-picture and vaudeville managers were ready to greet him with salary offers of dazzling proportions, even $1,000 a day! Of course, he said, if he had had plenty of money such offers would not have been any temptation, but for a poor country boy they raised a difficult problem. Thirty dollars a month or $30,000 a month?

"While I was thinking about it," he said, "I remembered those words in a little book that I had with me on the battlefield: 'What shall it profit a man if he shall gain the whole world and lose his own soul?' Suppose I should sell this little bit of honor that came to me in my service under the American flag, and that my country had seen fit to give me, suppose I should sell that for *money*, what would those little girls and boys at home think of me? And what kind of a man would the boys all over this country think I am?" It seemed to Sergeant York that the honor he had gained had been given him for simply doing his duty, and such honor could not be commercialized. As he told us in simple phrases how he met this problem, he brought his arm down in a powerful sweep, and said with a determination which undoubtedly characterized his first decision, *"I'll never do it."* We looked at the man saying these things, and we admired the hero who was standing before the young people of our land and saying in no uncertain tones that he would not sell his honor.

In his tone of victory there was a clear, far-reaching challenge. As we pictured the busy mother in that little mountain home, we recognized the challenge to all mothers to guard well their priceless influence over their girls and boys; as we followed the children from her door to the little Sunday school, we heard the challenge to all church-school teachers, to all leaders of childhood and youth, to take up their task with renewed energy—theirs, too, is the privilege of molding character, of making heroes; and as we remembered the vast army of youth who would be choosing their life work today, tomorrow and so on through the years, we heard the challenge which came from this great decision for them—a challenge to a life of service.

All that I am or hope to be, I owe to my angel mother.—Lincoln.

The happiest part of my happy life has been my mother.—Washington Irving.

Mother love is always the most beautiful of the joys.—Rudyard Kipling.

The love of a mother is never exhausted, never changes, endures through all.—Maeterlinck.

If I were hanged on the highest hill, I know whose love would follow me still, mother o' mine.—Phillips Brooks.

No state is greater than its mothers.—Theodore Roosevelt.

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Helping to Increase the Country's Supply

The Child at Work[1]

By Luther A. Weigle

THERE is no precise boundary line between work and play. This is especially true in childhood, but may and should remain true throughout life. In so far as one thoroughly enjoys his work he may bring into it the spirit of play, and play itself is of value, not when one "fools about" at it, but when it is entered into with something of the purposeful zest which is characteristic of work.

Dr. Richard Cabot, in his sane, inspiring book on *What Men Live By,* places work as the first of the four things—work, play, love, and worship—that enrich and ennoble life. He describes vividly the differences between play, work, and drudgery:

> "In play you have what you want. In work you know what you want and believe that you are serving or approaching it. In drudgery no desired object is in sight; blind forces push you on. . . . Work differs from play because play is spontaneous and delightful, while work is done soberly and against resistance. Nevertheless we work because we want the fruit of work—not from pure dogged determination. To force ourselves along without any desire for a goal of attainment is drudgery. Work is doing what you don't *now* enjoy for the sake of a future which you clearly see and desire. Drudgery is doing under strain what you don't now enjoy and for no end that you can now appreciate."[2]

The essential characteristic of work is that it has an end in view. It is *purposeful activity.* We work when we want to make something, to accomplish some result, to bring about some good, and we do what we do, not just because we enjoy doing it, but because it is a necessary step toward the realization of our purpose. "To learn how to work," says Dr. Cabot, "is so to train our imagination that we can feel the stimulus from distant futures."

But it is plain that one may enjoy the present activity at the same time that he wants to make the object or attain the future end to which that activity is a means. We plant gardens that we may have flowers and vegetables; but it is possible to enjoy doing the necessary work. So work and play may coincide. The same activity may be both. Strictly speaking, one of the sentences quoted above should be revised to read: "Work is doing what you need to do, whether you enjoy it or not, for the sake of a future which you clearly see and desire."

The more fully one sees and feels the necessary and intrinsic relation that exists between the present activity, which is the means, and the future end, which is the object of desire, the more likely is it that the end will irradiate the activity with somewhat of its own desirability so that the work will be enjoyed, and to that extent become play as well as work. When, on the other hand, one forgets or does not see or appreciate this relation, or when the necessity for doing certain things in order to gain one's ends is adventitious or arbitrary rather than intrinsic, work tends to lose its zest and approaches drudgery.

[1] This is the seventh article in a series of studies for parents, teachers and pastors, based on an outline prepared by The International Lesson Committee and entitled *Hints on Child Training.* Copyrighted, 1920, by Luther A. Weigle.

[2] R. C. Cabot, *What Men Live By,* pages 5, 6.

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Future Builders of the World

The Gospel of Work

This, then, is the first item in the gospel of work. It is the good news which the wisest and happiest men in all generations have known, but which we are strangely prone to forget: *Work can be enjoyed; it may be like play; it is itself a source of happiness.* The best work of the world, indeed, is that which is done happily. The products of drudgery are seldom high-grade. They bear the marks of the divided, rebellious mind or of sullen lack of thought. The really good jobs are done by men who are whole-minded and energetic because interested and enjoying their work.

The gospel of work is, again, the good news that *work is the instrument of service and the path to fellowship, human and divine.* The human race seems made for work, rather than for mere play. We are meant to be producers, not consumers merely, of this world's goods; and in such work we serve one another, and by it enter into that fellowship of workers which gives to life whatever of meaning and dignity it holds. "My Father worketh hitherto," said Jesus, "and I work." "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." "We are workers together with God."

Professor T. N. Carver states this principle strikingly. He says that the value of a man can be calculated by a simple algebraic formula: $V=p-c$, when V stands for the man's value to society, p for what he produces, and c for what he consumes. The value of a man equals his production minus his consumption. So measured, some men have plus value: they are society's assets. Others have minus value: they take from the world more than they put into it. Others, doubtless, are nonentities: they use up all that they produce, and their value is zero.[1]

The gospel of work is the good news that *in work character is both begotten and expressed*—character in the broadest sense of the term, as equivalent to the whole man. It is work that makes real men and women of us, not indulgence, not introspection, not ascetic self-denial. Through work mind and will are trained and developed and the human instincts and feelings expressed, yet given due measure, control and direction. From the point of view of the individual, as well as from that of society, the life worth living is active, objective-minded, and productive—a life of wholesome, useful work.

That children should be trained to work, therefore, is involved in all training or education that fits them for life at its best. It is training them to act purposively and creatively. This does not mean that their development shall be forced or their powers stunted by setting them at tasks that are beyond them or by throwing them too early into wage-earning competition. It does not mean that they shall be deprived of their birthright of educative play. But it does mean that they should be afforded opportunity for such play as shall be really educative, and that their minds and hearts and wills should be trained and developed by purposeful activity. It means that they should share, in the measure of their ability, in the real concerns and enterprises of our common human life. It means that they should be given early and expanding opportunity to experience the zest of creative production and the happiness of cooperative goodwill.

[1] See *Essays in Social Justice*, page 173, and *The Religion Worth Having*.

Some Present Difficulties

It is easy just now to be pessimistic. That these are supremely critical years in the world's history no one can doubt. That they will issue in far-reaching social, economic and industrial changes, as well as in political revolutions and realignments is equally certain. Just what these changes will be no one knows, and it is the sober and thoughtful, rather than the careless and superficial among us, who find themselves at times uneasily conscious of the possibility that civilization itself is in actual danger. Without entering into the considerations which underlie such foreboding, or attempting a canvass of the brighter considerations—for there are such—which offset them, let us set down frankly certain difficulties which stand in the way today of the natural, wholesome education of children in work. These difficulties are results, more or less direct, of the industrial revolution, with its labor-saving machinery, its great factories, and its systems of mass production.

(1) Many, perhaps most, men no longer love or even enjoy their work. They regard it as a necessary evil, to be endured only because of the wages it brings. Their real happiness is in their "time off," rather than in productive activity or in the consciousness of a job well done. This is a result of that mechanization and specialization of industry which makes a man a mere tender of a machine that does but a fraction of a job, which deprives him of creative opportunity and the zest of responsible initiative, and even undertakes by "scientific management" to dictate and time his motions, which, in short, turns work into drudgery, endurable only because, like all habit, it becomes more or less subconscious. It is a result, moreover, of that commercialization of industry and of life itself, which prostitutes standards of workmanship to profits and handles men as though they were materials to be used or discarded at will, which stupidly passes over the fundamental human instincts, upon which might be built the lasting structures of great productive enterprises, and appeals to motives of cupidity by bonuses and other filmsy devices which stimulate for a time, then always lose incentive, which so inverts the true values of life as to make the *having* things, and the *buying* and *selling* of things appear to be of more dignity and worth than the *making* or *growing* of things, which exalts "business" above production and makes the pathway to individual success lie not so much in the honest toil which increases the world's good as in processes of management, distribution, hoarding, even destruction, or whatever else will result, under certain exigencies, in an accumulation of profits.

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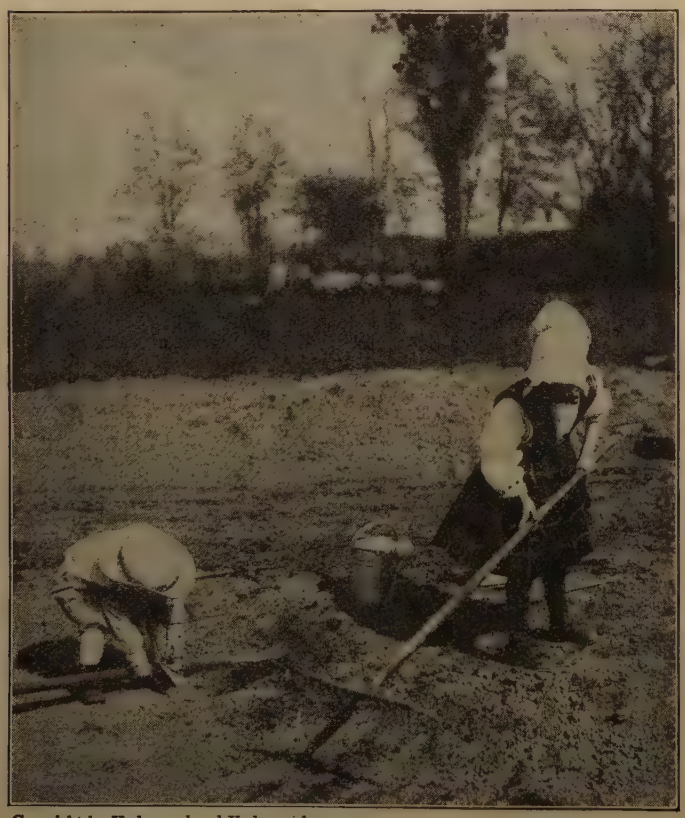
Record Crops

Taken as an indictment, these statements are one-sided. The modern system of industry and commerce is not wholly bad. But this is not meant to be an indictment. It is a plain recital of certain facts. The point is that we need not wonder, these facts being what they are, that so many men no longer find their fundamental joy in productive work, but in relief from work, in possessing and consuming, in leisure and amusement. We have, as a world, too largely substituted for the gospel of work the specious gospel of comfort. The gospel of comfort can lead nowhere but to ruin. The standards of the twentieth century, however different, are in this respect dangerously like the standards of the later Roman empire. And how shall we educate our children in the gospel of work when we live in a world which is so fatuously pursuing the gospel of comfort?

(2) Formerly children were trained to work by their sharing, as they became able, in the industry of the home. Today no industry goes on in most homes. We considered this change and the reasons for it in the second article of this series on "The Modern Home and Its Perplexities," which was published in the December number of this magazine. We are concerned now simply to point out how much more difficult the education of children in work is rendered by the fact that they grow up in homes in which little cooperative work, even of the "home-making" type, is done.

(3) We have come to see that we must make up for this lack of industrial training in the home by furnishing it in the public schools. But the schools of America have not as yet been able to arrive at a clear and consistent



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Their Own Garden

policy of industrial education. There is yet danger that we may be induced to emulate German industrial efficiency by adopting something like the German system of education, which practically determines a child's future social and economic position at the age of ten, and compels a choice of trade or industry at fourteen. When such narrow specialization in education is added to the specialization that already exists in industry, the corner is turned toward race-decadence. It is one of the fortunate results of the war that it has so torn the mask of fairness from the face of things German that this danger is less grave than before. But the problem of devising a system of industrial education that will fit our boys and girls to take their place in the modern social and industrial order, as efficient workmen and free, intelligent, responsible American citizens is urgent and is not yet solved.

Work in the Home

What are we going to do about it, we who are parents? Not surrender, surely, to the Moloch of the machine, or to the intoxication of the gospel of comfort. We must do all that we can, in home and school, to help our children acquire right habits and ideals of work.

Children may be trained to work, first, through their play. This needs no discussion if we remember what was said about the play of children in the last article of this series, or what was said above concerning the relation between work and play. In so far as play passes beyond the mere indulgence of the whim of the moment, and sets ends to be attained, it becomes work as well, and constitutes training for further work. This may take place at any stage in the development of children's play-instincts; the principle applies especially, of course, to play of the constructive, competitive and cooperative sorts.

Children may be trained, again, to assume their share of the responsibilities and activities of the household. It is true that our homes are no longer centers of industry, but they cannot be maintained without some work. Mrs. Dorothy C. Fisher has a capital chapter in which she depicts the opportunity of the mother to train her children by letting each be responsible for a share of her duties.

"If her six- and seven-year-old boy is always sent out to play while she 'does the work' and then is called in to a meal miraculously flowering out of the table, she is not helping him to any realizing sense of the great fact that processes do not do themselves. On his grasp of that fact depends the sturdiness of his later mental and moral attitude toward life. If during those formative years of first impressions, the virgin whiteness of his unthinking, baby acceptance of everything can be covered over and over with reiterated engravings of the maxim that somebody must do everything that is done, he will be headed straight toward an honest acceptance of his share in that never-ending process. But, as a little child's knowledge is strictly limited to his own experience, it is practically impossible to make him believe that maxim unless he sees those he loves and respects openly doing their share of the world's work. He is old enough by this time, if his parents have made a companion of him, to understand a simple explanation of the plan and organization of the home. . . . Suppose an explanation running along this line: 'You see, Jackie, dear, there's a certain amount of work to be done to keep the home running and comfortable for all of us. Father works all day to make the money to buy what we need, but just that wouldn't make a real home. Mother, of course, does the most of the work, because she's the strongest and the oldest, and before you children came, she did it all. But each child makes more work; he sleeps in a bed, and has to have drawers to keep his clean clothes in; and a corner to play in, and he has to have food to eat, and dishes to eat it on. Now, when the child is a little weak baby, mother has to do all her work and all the extra work the baby makes too. But as he gets older he begins to do his own share and to even up for the extra work he makes. Big sister is getting our breakfasts for us now, as well as keeping her own room in order; and big brother sweeps the floor and keeps the bath-room clean. You're too little to do that much; but you can make your own bed every morning, and keep your two bureau drawers in order, just as little sister is too little to make her crib, but she can put her playthings neatly back into the box.' . . . If it seems hard on the tot of five to have him begin to do some of the work of the household, let it be remembered that children, even little children, are much like the rest of us and infinitely prefer to have some regular definite task, reasonably related to their own life, than to be pounced upon spasmodically at any hour which suits an adult, to 'run errands' or to do single, detached, unrelated bits of drudgery whenever it occurs to an adult that they should be done."[1]

[1] D. C. Fisher, *Self-Reliance*, pp. 29-33.

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Helping to Clean Up the East Side of New York

Let no one say that the simple home duties are good training for girls, but not for boys. We do not want to bring up our boys to be "sissies," but an elemental training in cooking, dish washing, bed making, sweeping and cleaning, as well as in the more masculine jobs of furnace tending, grass cutting, snow shoveling, and the like, will make better men of them. Many a man would be a better husband if he had done his share of the housework as a boy, and he would be a better man among men, camper, fisherman, hunter, and soldier as well, because not so dependent upon the ministrations of woman.

Of course if we live in an apartment hotel where everything is done for us, or if we are rich enough to command a corps of servants, the problem is more difficult. If we are not workers ourselves, we cannot train our children to work by associating them with ourselves. But unless we are idle good-for-nothings, indeed, we do *some* things for ourselves, and we want our children to grow up to be able to do like things for themselves; and out of these things we may construct the program of active responsibility which we want them to share with us. If the servants then get in the way, discharge a few of them. Better that our children be brought up without being ministered to so much in the little things of life than that they fail to be fitted to serve in the greater things.

It is a mistake to pay children for the performance of home duties. They ought to undertake their share of the responsibilities of home life just because it is their home, and because they have the chance to help. Doctor Hugh T. Kerr has put the truth unforgetably in his story of "What Bradley Owed."

"One morning when Bradley came down to breakfast he put on his mother's plate a little piece of paper neatly folded. His mother opened it. She could hardly believe it, but this is what Bradley had written:

"Mother owes Bradley:

For running errands	$0.25
For being good	.10
For taking music lessons	.15
Extras	.05
Total	$0.55

"His mother smiled, but did not say anything, and when lunch time came she placed the bill on Bradley's plate with fifty-five cents. Bradley's eyes fairly danced when he saw the money and thought his business ability had been quickly rewarded, but with the money there was another little bill, which read like this:

"Bradley owes mother:

For being good	$0.00
For nursing him through his long illness with scarlet fever	.00
For clothes, shoes, gloves, and playthings	.00
For all his meals and his beautiful room	.00
Total that Bradley owes mother	$0.00

"Tears came into Bradley's eyes, and he put his arms around his mother's neck, put his little hand with the fifty-five cents in hers, and said, 'Take the money all back, mamma, and let me love you and do things for nothing.'"[1]

The statement that children should not be paid for home services does not mean that no money should be given them. That they be trained in the use of money is indeed a most important part of their education in these days when everything must be bought, and when money, therefore, plays so much larger a part in the life of all of us than it did for former generations. But children should be given money as members of the family, who are afforded this as well as other tokens of the love and care of their parents. They should not be hired to do what they ought to do in answering love and good will. The best plan is to grant them a small sum of money as a regular allowance, rather than to bestow money upon them by irregular gifts. They should then be given freedom to save or to spend this as they choose, with such guidance and counsel as the parents' good sense may dictate. As they grow older, more things should be put into their budget, and they should be trained to accept responsibility for increasing areas of that part of the family expenditures which concerns themselves.

As they grow older, children may take the place of workers who had formerly been hired for various services about the home. It is but fair that they should be paid for such service, and this may become both a proper source of income and a means of education in work and in business. An excellent plan is to give the adolescent boy the chance to take the contract for shoveling the walks, cleaning the windows, tending the furnace, or the like for a certain period of time. The contract price should be whatever the family accounts show has been the average amount expended during that time for this type of service, and the understanding should be that he may do the work himself or have some one else do it, but that it must be satisfactorily done. Or the adolescent girl may be given a certain sum, again determined by the family accounts, out of which she is to do the buying for the family table for a week, the understanding being that she must keep up its quality, but that any unexpended balance will be her own.

Children may be trained to work by sharing the avocations of their parents. The father, who works in a factory or office, at tasks which the children can by no possibility share with him, may spend his off time in cultivating a garden, and there is no finer training in the world for the child than that he should have and care for a garden of his own. Or he may love to make things at his work bench, or take pleasure in caring for his own automobile, and the youngsters admitted to his fellowship in these absorbing occupations may gain a training in good workmanship which would otherwise be denied them. Many city boys and girls, moreover, have learned what work is in summer camps, or better yet, on the farm, when the whole family has moved to the country for the summer.

It is easier, for many reasons, to train boys and girls to work when they live in the country than when they live in the city. No better evidence of this could be found than the document which follows. It is the account by an eleven-year-old boy of how he brought up two pigs, which won the prize in a pig-feeding contest in which the children of the neighborhood were engaged. His account is so interesting that we quote it at length. The community is Northfield, Minn., and the boy's name is Percy Jack:

MY PIG

"Early in the spring I decided to join the Pig Club. I never had much experience with pigs, so set about to find out what I could with regard to quality, and points of vital importance in the general conformation of pigs.

"After joining the club the finding of the pigs, according to the ideal which I had pictured to myself, was no easy matter. I

(Continued on page 48)

[1] Hugh T. Kerr, in *Children's Story Sermons*. Used by permission of Fleming H. Revell.

Do We Want Facts?

By B. S. Winchester

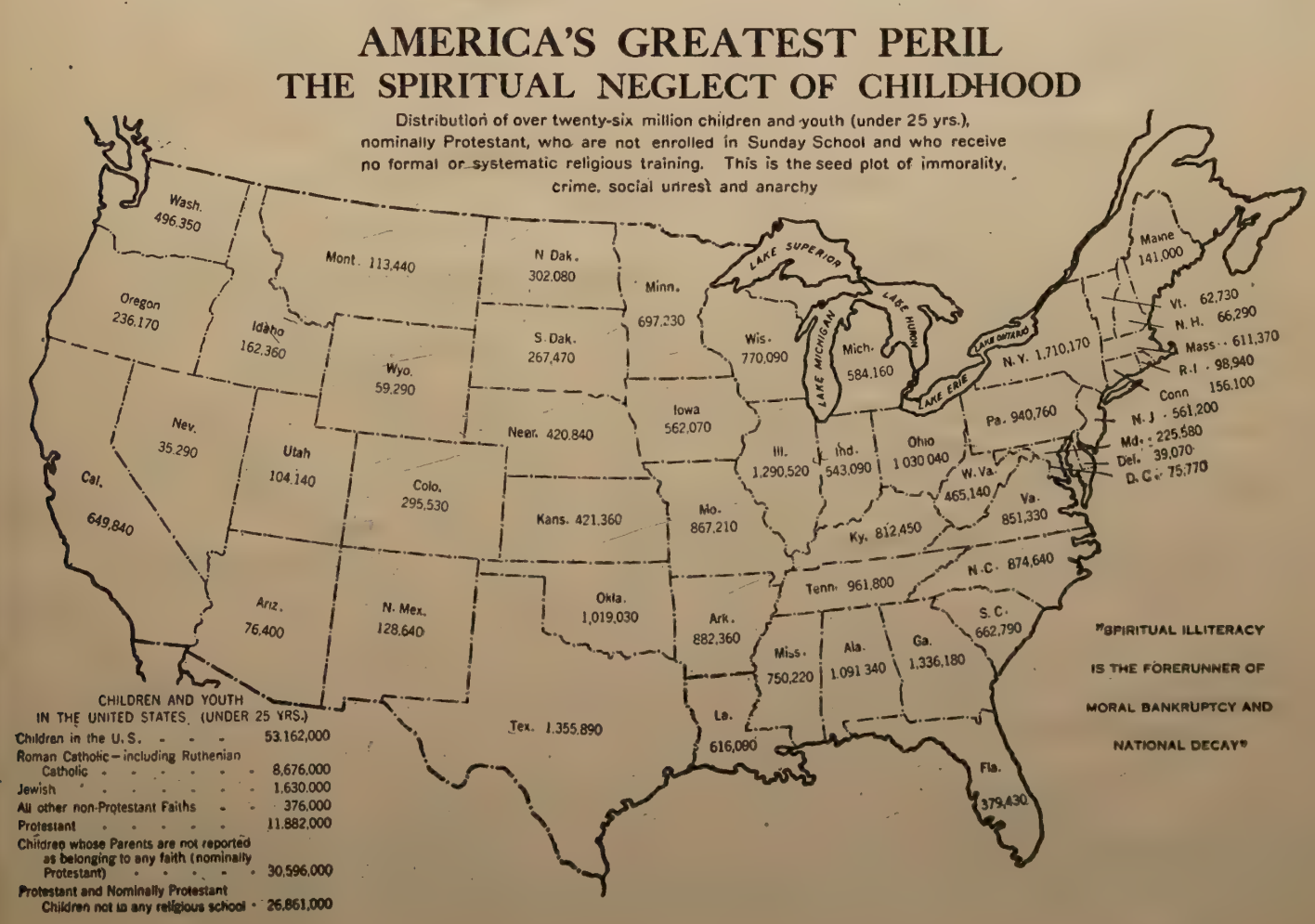
FACTS are troublesome things. They inject themselves into our thinking in disconcerting ways. They upset our theories and disarrange our routine processes, compelling review, revision, and readjustment. Nevertheless, the facts confront us and we have to face them. We may close our eyes to them for a time and refuse to consider them. But in the end they must not only be recognized, they must be interpreted.

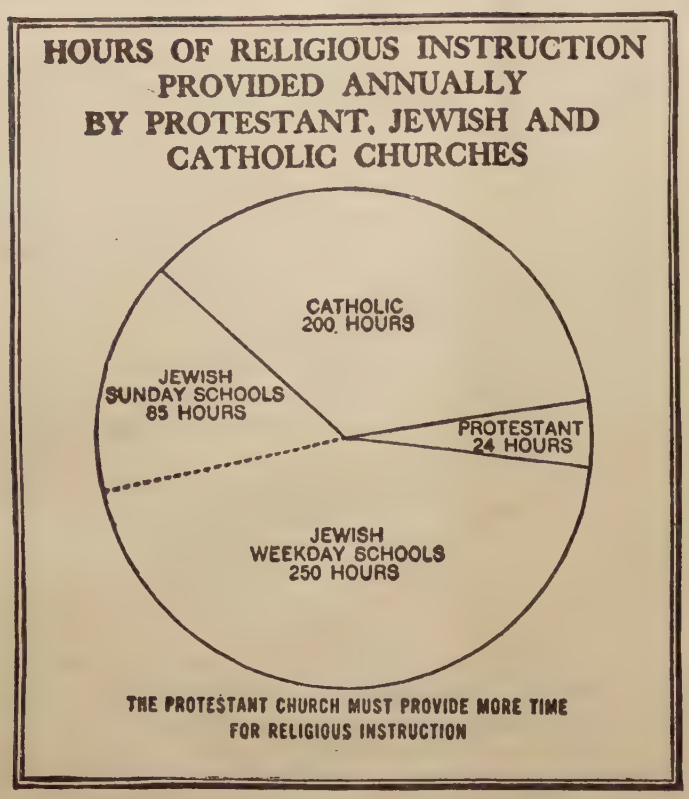
The Interchurch World Movement has entered upon a daring enterprise in actually going out in search for facts, for this is really what is being done in its comprehensive surveys. A survey is the first stage in the process of self-criticism. The alternative to such an attitude is self-satisfaction—that is, phariseeism. In undertaking these surveys it is assumed that the various Christian denominations are sincerely in earnest in their desire to serve the world and promote the kingdom of God; so sincere, in fact, that no paid secretary, no official board, no publishing house, no pastor, no church member will shrink from a full exposition of all the facts. It is taken for granted that the world changes, that conditions change, that populations are shifting, that the character and needs of communities are constantly subject to modifying influences. On the other hand, it is recognized that churches, like other institutions, have their human limitations. Plans and policies and organizations born in time of crisis and awakening enthusiasm tend to become mechanical and perfunctory in their outworking. Hence, the necessity of constant revision and stimulus by the injection of facts into the consciousness of leaders.

But never before in history has the attempt been made to assemble so many different kinds of facts. A world survey! It is an enterprise to stagger the imagination. Not merely because of the magnitude and complexity of the task, but because of its possible effect upon existing plans and policies. It is not certain even yet that we shall have either the wisdom to interpret the stupendous mass of data or the courage to face the conclusions to be drawn from them.

Most Christians will admit that the fate of the world hangs in the balance and will be largely determined by the ability of the Christian forces to influence the thinking and the conduct of the great masses of mankind. That is to say, the world must have religion, a religion that is Christian, in this hour of its supreme need. Thoughtful and far-sighted men, with no personal bias in favor of a church or denomination, have said it. And our country, which has been blessed most abundantly and has suffered least, cannot escape its responsibility.

But as we look closer at our own problem we find a





condition that is far from reassuring. What have we to give the world? We may send supplies of flour and meat and clothing to feed the hungry and keep them warm, but what contribution can we make to their spiritual welfare? Or in what respects are we seeking to develop in ourselves a spirit that will continue to respond generously to the need of suffering humanity? We are very hesitant, as a nation, about declaring our purpose to assume any responsibility for world welfare. Will the next generation of Americans be any more responsive?

One of the conclusions to be drawn from the survey of religious education is that America's greatest peril lies in the spiritual neglect of childhood. We feel a measure of satisfaction in the thought that some 18,000,000 children are enrolled in our Protestant Sunday schools, that is, more or less loosely attached. But what shall we do in face of the fact that many millions of children and youth, under twenty-five years of age, and nominally Protestant, are not enrolled in Sunday schools and receive no formal or systematic religious training? We may not comfort ourselves with the thought that many of these are too young to go to Sunday school—not over ten per cent can be thus accounted for. While at the other end is a company of young men and women just coming into their period of activity and influence, but all unconscious of those motives and inspirations and values which are bound up with the Christian faith! (See map, "America's Greatest Peril.")

This situation is graphically and vividly set forth in a chart in which the task of the Protestant churches is compared with that of the Jews and the Roman Catholics. It is the America of tomorrow for which we must plan and work. What shall it be? Shall it be Roman Catholic or Protestant? This is a question which agitates some minds. It is a far more serious question as to whether America is to be religious at all.

How seriously are the Protestant churches facing this fact? In a previous article (See The Church School for April, 1920) attention was called to the niggardly money expenditures for religious education, indicating the value at which it is appraised. We are forced to a similar conclusion when we compare the *time* devoted to religious instruction in Protestant churches, as compared with the amount of time in Catholic and Jewish schools. (See chart, "Hours of Religious Instruction," etc.)

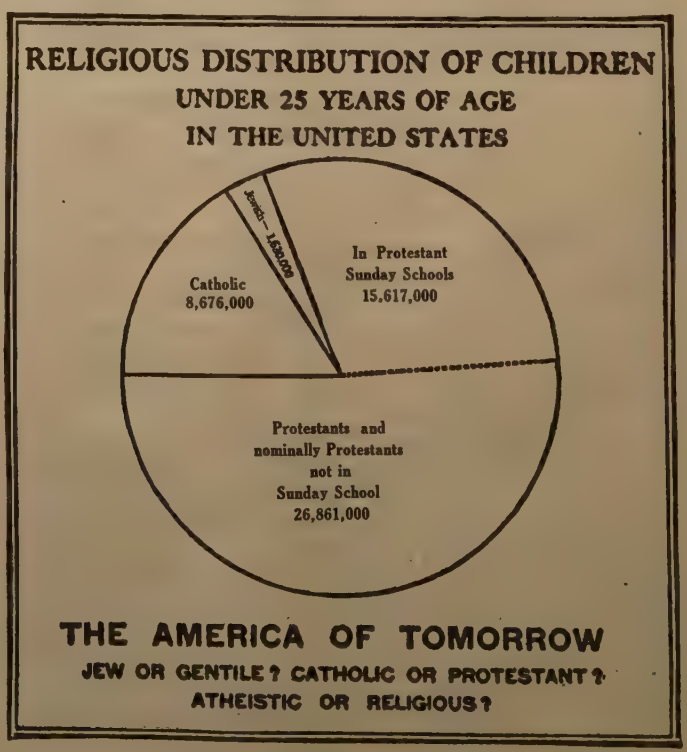
Members of Protestant churches, with a kind of blind complacency, have trusted to the public school to provide what is necessary in education, quite regardless of the fact that in most instances the public school does not and cannot offer instruction in religion. Furthermore, our attention is being called to the serious crisis in public education, due to the fact that the salaries of teachers are insufficient to enable them to meet the present costs of living. This condition in the public schools, necessitating restriction of curriculum and concentration upon those things which the community regards as most immediately "practical," jeopardizes still further that modicum of wholesome influence which in some vague sense may be called "religious," and throws upon Protestant churches a still heavier burden of responsibility.

These are but a few facts, chosen somewhat at random from among the multitude of data uncovered by the survey. The conclusions to be drawn from them are not altogether new, but they are tremendously reenforced and vitalized. What is the upshot of it all? What may we expect from the survey when accomplished?

1. Facts—Such a body of vital, comparable facts as will guide in building national, State, and denominational programs of religious education.

2. Tools—Such a body of standardized technique—norms, tests, standards—as will provide a new and better method of measuring and directing the processes of religious education.

3. Method—Standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results and determining methods.



The International Sunday School Association and the Sunday School Council Join Forces

The Significance of the Movement

As Seen By a Member of the Joint Committee

Sidney A. Weston

MORE than fifty years ago the International Sunday School Association was organized by a body of Christian laymen who were interested in the Christian education of the children of the world through the Sunday school. The association has developed a most complete organization, reaching with its State, county, and district associations every local school, and to this organization must be given much of the credit of putting the Sunday school "on the map" in the churches of every denomination. The name "International" is today a household word throughout America. Through national and State conventions, district and local conventions and summer training schools, better standards and programs of work in the Sunday school have been promoted, and inspiration given to thousands of teachers, superintendents, and pastors. The International Sunday School Association was born of God, to do a great service, and it has done it well.

About ten years ago the Sunday School Council of Evangelical Denominations was formed to advance the Sunday-school interests of the cooperating denominations:

"(1) By conferring together in matters of common interest; (2) by giving expression to our common views and decisions; (3) by cooperative action on matters concerning educational, editorial, missionary, and publishing activities."

Drawing its membership from the Sunday-school editors, publishers, and secretaries of thirty denominations of the United States and Canada, this organization has brought about more unity in methods and standards in Sunday-school work, closer cooperation between denominations, higher grade publications for pupil and teacher—a transformation in the scope and quality of material published and standards promoted on the field by denominational Sunday-school societies. It has held no public conventions but annually in sessions of two or three days has debated the problems of the church school and through various representative commissions has formulated ways and means to meet them. The Sunday School Council is probably little known to most schools, but its influence is reflected in every text book and magazine which those schools use.

As denominations became more active in the field of organized Sunday-school work it was evident that closer cooperation between their leaders and the International Association was desirable and essential for the good of the local Sunday school. With the development of the Sunday School Council this feeling grew until it found expression in the appointment of a joint committee, nine from each organization, to recommend a plan of cooperation or merger of the two bodies. After two years of earnest thinking and conferences together a plan to effect this result was adopted by the Sunday School Council at St. Louis in January and ratified by the International Association at Birmingham in February. The new organization brings these two great forces into one body, each with specific functions, and looks forward ultimately to a complete merger under a new charter and with a new name.

The possibilities of this mutual agreement cannot now be realized; they will be as great as the vision and spirit and faith of the contracting parties. In my judgment it marks the beginning of a new era in the field of organized Sunday-school work. Denominational and International field men in fact as well as in theory now have *one* field, *one* responsibility, a *common standard* and *program*, a new *esprit de corps*. "Mine and thine" have passed away; we are all one. The task awaiting us demands such a union of forces as this. With the Sunday schools still reaching only one third of the children and youth of the land under twenty-one years of age; with a church that still cares more for its adults than for its children, and spends more for its janitor than for the religious education of the next generation; a church that never lacks room for its audiences, but consigns to kitchen, parlor or crowded vestry the eager throngs of childhood and youth, with a nation immersed in the joy of selfish spending, careless of today, thoughtless of tomorrow, more intent on making a living than making a life—with such a condition, and such a challenge, the Sunday-school forces of America must plan and act *together*. There is no other way, if we are really seeking first the Kingdom of Heaven, rather than the interests of any one individual, church or organization.

As Seen By the General Secretary of the International Sunday School Association

Marion Lawrance

"*WE must find a way.*" These words, often spoken and continually felt, represent the dominant feeling that pervaded the meetings of the Joint Committee representing the Sunday School Council and the International Association. During the past year, this committee has spent a good many days and the great part of a good many nights together, either as a whole or in subcommittees, in their effort to solve the problems they confronted. Not a few times it seemed as though we were squarely against an obstacle that could not be removed; then again you would hear those same words, "*We must find a way.*"

Perhaps the way came through the more deliberate discussion of subcommittees; at any rate, it came. There was giving and taking all along the line, and the meetings were dominated by prayer and brotherliness to a remarkable degree. While no principle was compromised by any one, there were compromises made of things that were dear to all in the interest of the ultimate best. The final drafts of the agreement have been passed unanimously and adopted by both bodies, and thus these two great organizations, one with its more than half century of history behind it, and the other with ten eventful years behind it as an association, and representing the loyalties and traditions of denominational life for a century, have deliberately come to the conclusion that the interests of God's Kingdom can be best advanced by uniting our efforts and working as one along all lines of community endeavor. This was the sentiment of the Joint Committee from the very first.

It now remains to complete the reorganization, which we feel sure will be accomplished without friction and with the utmost unanimity. There is nothing now that can thwart the project we have undertaken but our unwillingness to yield personal preferences for the good of the whole. The two organizations represented are very dear to their friends, and it will not be easy, certainly not at first, to realize that if we are to succeed, there must be yield-

ing of non-essentials all along the line. We believe this will be done and that the new organization will be dominated by a spirit of unity and Christian brotherliness that will be a joy to us all. This new enterprise, entered into with vigor, loyalty, determination and self-abandon, will advance the interests of the Kingdom of God more during the next quarter of a century than it has advanced in all the years since Sunday schools began. It is the greatest forward step for Sunday-school work and religious education that has ever been taken.

Let us not imagine for a moment that the happy outcome of this undertaking is simply a way of carrying out the programs of the past with less friction and more joy. Unless it means a largely increased program of Sunday-school activity and efficiency in every department of its work, especially along lines of religious education, ingathering, and evangelism, we shall utterly fail in measuring up to our privilege and opportunity. The union of these two great forces into one with equal voice in its management, and the undertaking of a great, comprehensive, forward-looking program, compared with which all the programs of the past will seem puerile, should mean a clarion challenge to the Sunday-school workers of North America. May God grant his blessing upon the new day that has arrived.

Let us forget the things that are behind and press forward to the things that are before us, determined upon a conquest of North America for Jesus Christ through the Sunday school that shall be really worthy of our Master. *Is not this the prayer of every one of us?*

As Seen By the President of the Sunday School Council

John T. Faris

EVENTS of recent years—and especially of the last year or two—have increased mightily the concern of Christians as to the progress of the Sunday school and all other religious-educational agencies. One has not needed to be a pessimist to ask frankly, Why has progress not been more rapid? Why is Sunday-school attendance decreasing? Why are not the efforts to keep boys and girls in the Sunday school productive of better results? Why is not the teacher training program moving more rapidly? Is it not possible to make more of efforts outside of the Sunday school to educate the young people for Christ and fit them for service in the community, the country, and the world? Why should there be so much evidence of conflict among agencies that are giving themselves to the improvement of the work for the young people?

There is cheer for such eager questioners in the knowledge that, after several years of conferences, there is to be not only a thorough understanding between but a complete reorganization of the two agencies that are the recognized leaders in the work of religious education—the Sunday School Council of Evangelical Denominations, representing the country's denominational forces in the field of religious education, and the International Sunday School Association, the undenominational organization that has done much effective work during many years.

While the plan for reconstitution of the two bodies has not yet been so entirely completed that it is possible to announce it in its details, it is possible to say a few things that will show the significance of the program. This recognizes:

1. The right and duty of each denomination through its properly constituted Sunday-school authorities to direct its own Sunday-school work.

2. The need, in the field of religious education, for cooperative effort as between the various denominations and as between the several denominations and general organizations.

3. The rights of initiative and local self-government of local institutions and organizations in the field of religious education.

4. The right of the cooperating local churches to be represented as such in the direction and control of any community movement which has for its purpose the training of workers for the local churches or the religious instruction of the children of the churches.

The National Emergency in General and Religious Education

HOW thoroughly are our public schools laying the foundation for citizenship? How effectively are our church schools reaching the girls and boys of the nation, and developing Christian attitudes and conduct? These two questions summarize the present national emergency in general and religious education. They were the theme of an all-day conference called by the American Religious Education Survey Department of the Interchurch World Movement, New York, early in March, and attended by over sixty representatives of the religious press of the country.

Startling facts as to the actual situation in our public schools were brought out at this meeting. One-fourth of the young men of our nation, when examined for service in the United States Army, could not read a newspaper or write a letter home. One-third of this group were below normal physically. This is the condition which has arisen in a land of *equal opportunity*. Looking at our rural schools, we find those schools enrolling 60 per cent of all the girls and boys of America. Our best teachers, best equipment and best methods should be found in those schools, for they are training the majority of tomorrow's citizens. On the contrary, they are our weakest schools. All of our serious educational problems are most acute there. These facts have a vital bearing on all phases of our national life.

More Efficient Training Needed

The immaturity and inadequate preparation of teachers also demand immediate consideration. Between 600,000 and 650,000 teachers are required for the public schools of America. Approximately 300,000 of these are under twenty-four years of age and have had no training beyond the high school; 150,000 are under twenty-one years of age, and have had only two years in their own school life after the eighth grade, and a large number have not had any training beyond the seventh or eighth grade. Approximately half the children of the nation are being taught by teachers who have had less than high-school training. Teaching is a very transient calling; it has never been recognized as a career. It is a *procession*, not a *profession!* In normal times about 100,000 new recruits are needed every year. Four or five years is the average term of service, and this is shortened in rural schools to two years. The tendency among teachers of rural schools is to leave after a few years' work, secure more training and higher-salaried positions. In making this change they are being taken from the most responsible and important work, that which is done in our rural schools. These are problems which must be considered from a national rather than a sectional or local viewpoint.

Teaching a Most Important Profession

At the root of this situation is the failure properly to finance the work of teaching and to give that profession the training and recognition which it should have. Other

(Continued on page 46)

Americanization with a Christian Purpose

An account of city evangelism as carried on through the educational, industrial and rescue work at Morgan Memorial, Boston

By Wellington C. Pixler

LOCATED in a section of Boston that is ninety-seven per cent of foreign extraction, a section known at one time as the red-light district, with saloons and places of vice abounding, Morgan Memorial has projected itself into the life of the neighborhood and made much progress in transforming it. For Morgan Memorial is at once a social center, children's settlement, industrial plant, rescue mission and church—a striking example of city evangelism and Christian Americanization. The district known as the parish covers an area of 130 acres, or approximately one-fifth of a square mile. The estimated population within this section is 20,000. It is one of the most cosmopolitan districts to be found anywhere. Some thirty nationalities are crowded together in this part of the city and total in such numbers that no less than ninety-seven per cent of this population are foreign-born, or of foreign-born parentage. Other cities may have a larger percentage of foreign-born but it is doubtful if one will find so many nationalities mingling together in so small an area.

What sort of a program shall the church make to meet the varying needs of a community of this character? In answer to this question a brief survey is made of the work of this institution.

The Cooperative Stores and Home

A few years ago, in order to minister properly to the great poverty of the neighborhood, there was organized and incorporated the Morgan Memorial Cooperative Industries and Stores. The methods of this organization have been unique and even revolutionary so far as charity work is concerned. It has collected discarded articles of wearing apparel, furniture, papers, etc., from the public, and employed poor people to put them into repair. With the money received from the sale of these articles the poor people have been paid for their work. Begging has been practically eliminated and thousands of people given the temporary help that has saved them from the almshouse and jail. In this work the transforming power of religion has been recognized. While no one has been asked to leave the church of his choice, all have been urged to get right with God and to live in harmony with his laws.

This industrial work has grown rapidly. At first small adjacent houses were used, but now the work is housed in a six-story workshop. This is the gift of Christian laymen who saw the great possibilities in this kind of service. The list of givers of used articles has increased constantly until more than seventy thousand are now regularly contributing to this helpful work. As a part of this industrial work there is a school of handicraft which teaches those who are capable a trade. From a small beginning the service has increased until last year more than three thousand were given an opportunity—not alms—and to them were paid more than seventy thousand dollars.

The industrial classes have produced a lasting effect on the homes of the community. Coming to the cooking class, the home-making class or the sewing class because others did it has been the entering wedge to transformation of numerous lives and homes of the community. It is common to go into a home and hear a mother

THE IMMIGRANT MADONNA

This springtide, America, I bring to you my son,
My baby son.
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will.
What will you?
Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn-out—and still a foreigner?
Or will you teach him, watch him grow, and help him to be one of you,
To work with you for those great things you seek?
He is my son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

—The Clubwoman.

The Raw Material

The Human Factory

Boys Mending Shoes

say that they cook in this or that way because the children have learned it at Morgan Memorial. One family, the mother a Jewess by birth and training and brought up in a section where conditions were intolerable, the father a German, moved near the institution. The children came to clubs, classes and church school. They were brought into preparatory membership, and lastly the whole family, mother, father, and four children, were brought to accept Christ and join the church.

The rescue work of Morgan Memorial has received generous praise. The so-called "down and out" had been subject to the degrading influences of the cheap lodging houses that pervade this neighborhood. In 1916 a model plant for this welfare work was realized. There has been erected a seven-story building for this work. It contains on the upper floors suites of rooms for students of the School of Theology of Boston University, who are studying and helping in this work. Below are the dormitories for eighty men who are seeking to live a clean, wholesome life. There are parlors, lavatories, amusement rooms, barber shop, cafeteria, and a mission hall in which religious services are held practically every night. The staff includes, besides the missionary who looks after the religious work, a social secretary who extends the hand of cheer and welcome, the physician who examines every guest who is admitted, the psychologist who ascertains by certain approved tests the mental status of each guest, and the industrial supervisor who keeps tabs on every man's work. The guest is promoted as he develops by these means to a position of character and self-control. Results have proved that the principles on which the rescue work is founded are those approved by good religion, business, science, and common sense.

The Church of All Nations

From whence comes the dynamic, the motivation for all this work? In the center of all and through all is recognized the necessity of the Church of God. So in the midst of the various and diverse activities of the institution stands the Morgan Memorial Church of All Nations, with its religious and educational program. The survey of the neighborhood shows nineteen per cent of the people with absolutely no church connection, eleven per cent Protestant, and a large number, difficult of classification, who are non-attendants. The largest number of these are foreign-born adults who may learn enough English for industrial purposes but who are beyond the ministry of the soul save in the language of their fathers. To these the gospel message is spoken in their own tongue. To these strangers is given the opportunity to worship God in their own way, in their own language, and in fellowship with other souls with kindred ties of race and language. Nor are the English services neglected. Each Sunday morning and evening, the gospel message is heard, while the morning prayers at seven and chapel services at eight o'clock, and the regular mission service in the evening, every day, give to the worker, passerby, and all a standing invitation to link forces to the Invisible by whose power and whose might comes the success of the enterprise.

The Church School

The church, whose main purpose it is to foster the religious life of the souls of men, delegates to the school of the church a program of education which is designed to develop intelligent and efficient Christian lives consecrated to the extension of God's Kingdom on earth, and secondly, to train efficient leaders for all phases of institutional church work. The church has its educational committee, and its minister of education who is the executive officer of the committee. The minister of educa-

Gardening

tion has for his cabinet the following heads of divisions and special workers:

Secretary of educational work, superintendent of children's division, superintendent of young people's division, superintendent of adult division, superintendent of training, supervisor of industrial classes, supervisor of music classes, supervisor of recreation and plays, psychologist, physician, and director of parish welfare.

The superintendents are responsible for all work in their respective divisions, while the special workers, such as the music and industrial-class supervisors, work through all departments as occasion demands. The educational work is based on the following fundamental principles:

1. A well-balanced program for each man, woman, and child. "Jesus advanced in wisdom and stature, and in favor with God and man." The scope of our program should be as broad as the needs.

2. All activities centered around the church-school class and department. This permits each child to receive what he needs and avoids duplication of effort.

3. All incentives, recognitions, and promotions based on the balanced program. This prevents a one-sided development. We may not provide all the opportunities, but credit is given no matter where received.

4. The community enlisted in the service of the church through the school. It is a Christian institution that provides these opportunities, and people respect the agency that makes such ample provision for their welfare. It is the church that does *this* and does *that*. Naturally one must eventually love the institution that demonstrates its own love in such a practical manner.

In this neighborhood, where there is one church for every one thousand and five hundred people, and more than four thousand and five hundred children under fourteen years of age, there is only one fourth of an acre of legitimate playground. Is it surprising that Morgan Memorial has open house every day after school and every evening in order that these children may receive the training which will make them good citizens?

Out-of-Door Service

Through story-telling hours, clubs, Boy Scouts and Camp Fire groups, the social life of the child is developed. In the gymnasium and with the counsel of the physician right standards of physical living are inculcated. Those who have a love for music or art are given lessons, and many are they whose genius has been discovered, and who have been given encouragement and inspiration for further study.

The Children's Division

With the above principles in mind an adequate program is projected for the purpose of meeting the religious, social, physical, and mental needs of the child at each stage of his development. First, consider the children's division, ages one to eleven or twelve, and comprising the cradle roll, kindergarten, primary and junior departments. Each department has a principal who is responsible for all instruction and training within the respective department. In the cradle roll the principal makes frequent visits in the home, holds mothers' meetings, and sends greetings which have a high religious or ethical value. The children who come to the day nursery receive not only food and shelter while the mother is forced to work, but at the same time are brought under the wholesome religious influence which frequently is the entering wedge to the religious awakening of the parent. The child while in the nursery learns to play with children of other nationalities and races, developing the social part of his nature. In no other one way has the wall between race antagonisms been broken down so successfully. The children who learn to play, sing, and lift common hearts of thanksgiving to the heavenly Father *together* are helping to make this a heaven on earth.

Playtime

The physical side of the child's life is looked after with great care. No child can enter the nursery without a certificate from the doctor, and certain standards of cleanliness and right living must be met. This tends to react favorably on the parents, and their response to new ideals makes for the best in citizenship. Through contact with the nursery many parents have entirely changed their mode of living. Not only has this been true of the physical side, but many times true in the field of mental and spiritual development. A story of one family will illustrate this point. This family was Russian Jew. The husband had tuberculosis and the mother was required to work. In order to work she had to find some place where she could leave her child. Morgan Memorial Day Nursery proved to be the place. The conditions in the home were frightful, no idea of cleanliness or other physical ideals. Through the influence of the institution this family learned the better way to live, learned English and became better citizens. Through this influence, a brother with a boy six years of age, refugees from Russia, were made to feel the importance of learning the language and ways of America, and children from this family are now in high school; one has finished Massachusetts Institute of Technology; while a nephew catching the same inspiration, went to night grammar school, then evening high school, graduated from technology, took special courses at Harvard, and now holds a splendid position in New York city.

A word should be added here regarding the cooperation with the State and other agencies to acquaint the new families with American ways. If a visitor to the homes learns of an expectant mother, this family is immediately put in touch with the State Department of Health and receives from them a series of prenatal letters on how to prepare for the arrival of the baby. Following the birth of the child the mother receives twelve letters, one each month, on the care, feeding and health of the child. In addition to this service the children's department distributes pamphlets of religious and educational value through its visitors. All these ways are used to tell the mother of the highest ideals of living for which our nation stands.

Believing that one short hour is inadequate for our purpose, the departments comprising the children's division have their sessions for two and one-half hours. This gives an opportunity to unify instruction and expression. In addition to this a children's service is held at six o'clock on Sunday evening where the highest ideals of religion, morality and patriotism are presented. More than three hundred eager-faced boys and girls of all nationalities and creeds are admitted by ticket on which are written name, age, nationality and address. Many new homes are reached in this way and children are brought into the church school and other activities.

The Day Kindergarten

One of the most valuable agencies for reaching the home and influencing it for better things is the day kindergarten. More than fifty children come for this five days a week from nine to twelve. This is where Americanization begins early. The kindergartner is welcomed by the shy foreign-born women who cannot be reached by any other social worker. For many of them the kindergarten mothers' meetings are their first experience of social life in the country of their adoption. Here they spend a happy hour and become acquainted with the ideals, customs, and institutions of American life.

Summer Camps

The discussion of the children's work would not be complete without speaking of the summer activities. Is the plant closed down? Not at all. In one way this is our busiest time. Beginning the first week in July and continuing for six weeks, a church vacation school is conducted. Nor is its main object to keep children off the streets, worthy as this may be. The main reason is the added opportunity to reach more children and to create in them a desire to be better citizens. Hence a graded program of worship and instruction, religious, moral, and vocational, is projected for the morning hours. The afternoons are left free for play and recreation. This gives the teachers and leaders an opportunity to visit the homes and explain to the parents the meaning of the school. Once a week each department is taken to a large home in the suburbs where there is plenty of fresh air and room for play.

The summer work with the children is divided. More than one hundred are taken to the camps for two months. The institution believes in rest, pure food, exercise, wholesome entertainment and industrial training, as do all the other agencies that have adopted the summer-school idea. But it believes in each individual case being treated long enough, if possible, to restore physical and spiritual health. Instead of two weeks, it entertains its guests for two months. This gives time to build up the bodies and to give the children some definite impressions of Christian life. A program of religious education is carried on at the summer camps as in the city. In addition to the religious and industrial training the children are taught how to make and care for their own gardens. What the children raise is given them to take to their homes.

Throughout the institution are heard the words of the Master, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The institution day by day is carrying out the request of Jesus, and from year to year it is being demonstrated that "a little child shall lead them." A few years ago a small child was cared for in the nursery—received good food and proper care in every way. Finally summer came, and this child was taken to the camps. Vacation over, the child returned to the city. Of course the parents were glad to see her back—looking so strong and happy. Supper time came, and the child said, "Papa, why didn't you say 'Thank you' for the food? We always do at the nursery." The father replied that he was in a hurry. For the next two or three meals he put the child off with such an answer, but finally said, "You may do such foolish things at the nursery, but I want none of it." Whereupon the child said, "Papa, I should think you would want to say 'Thank you' to our heavenly Father. Don't you remember you were sick and out of work last year and we had hardly enough to eat? Now you are well, you are working, and we have plenty to eat. If you want to say 'Thank you,' you must bow your head and I will say it the way we do at the nursery." The end of the story is that both parents were led to Christ. Important as high ideals of citizenship are, how much more important is it to have at the center the church that furnishes the dynamic to make these ideals function in life!

Adult Work and Leadership

While the work with childhood and youth is deemed of major importance by the Morgan Memorial, it does not neglect the adults. Through the adult department of the church school, the home department, and parents' classes, religious training is provided. The home must be influenced if the children are to be properly nurtured. Hence much stress is laid on the cooperation of the parents. The adult has the privilege of clubs, classes in Americanization, and all that goes to make the most out of a life already in mature years.

All this work needs leadership of the finest type. This leadership must be trained. The Morgan Memorial is fortunate in its affiliation with the Department of Religious Education and Social Service, Boston University, where leaders for all types of church and social work are prepared. Together they are trying to build here a program of religious education for the church which faces similar conditions.

The problems mentioned in this article cannot be solved with a program of one hour a week. They demand a seven-day schedule. They involve careful planning for the religious, social, physical, and mental development of the community. Their solution is dependent on such utilization of agencies as will produce right ideals of citizenship in the minds and hearts of the childhood and youth of the city. These agencies properly coordinated offer a fair guarantee for right citizenship in the next generation. Shall we not, with the help of God, strain every nerve to meet the challenge of the child in the midst?

The International Congregational Council

(Fourth Decennial Meeting)

Celebrating the Pilgrim Tercentenary

Mechanics Hall, Boston, Massachusetts, U. S. A.

June 29—July 6, 1920

The Invitation

To the Congregational Churches
of the World.

Greeting:

The Fourth Meeting of the International Council of Congregational Churches will be held in Boston, Masachusetts, U. S. A., June Twenty-ninth to July sixth, inclusive, 1920. The Committee of Arrangements invites every Congregational Church in the world to choose one or more delegates to be present and participate in the meeting.

This unusual step is taken—

FIRST: Because the searching experiences of recent years and the gravity of the issues we are now facing, summon the members of all branches of the Church of Christ to take full and deliberate counsel together concerning their duty.

SECOND: Because we are at the three hundredth anniversary of the sailing of the Pilgrims and the beginning of Congregational history. The achievements and lessons of these three centuries of Congregationalism will determine the character of the Council meeting and furnish many of its themes. Rightly to celebrate an historic event of such profound and far-reaching influence there ought to be the largest possible attendance from all lands where Congregationalism is found.

Hoping that in each church this invitation may be given thoughtful consideration and asking that this anniversary year be filled with the spirit of prayer and of sacrifice, we are,

On behalf of the Committee of Arrangements,

Fraternally yours,

W. Douglas Mackenzie, Chairman.
Hubert C. Herring, Secretary.

January 1, 1920.

Possible Gains from the Council

By Pres. Henry Churchill King, D.D.
Moderator of the Congregational National Council

In the first place, such an international gathering of Congregationalists cannot fail to bring to us all *a large and fresh sense of the spiritual values for which we have stood.* And this, in no narrow sectarian spirit, but directly coupled with a still larger sense of unity with the whole Church of God on earth—a unity the more real and convincing, because based not on monotonous identity, but on the significant individuality of the members of the body of Christ. In such a unity each member has something of value to contribute to the whole, and each needs all the others. A unity truly organic can only come in this way.

In the very midst of movements looking to the complete unity of the churches of Christ, therefore, we may still welcome, as Congregationalists, *the unique opportunity*, given by this International Council, to state more thoughtfully and comprehensively than ever before our spiritual convictions and purposes, and so with new definiteness and power *to make our united contribution just now to a world in sore need of the great Christian values.* For, just because the highest and most powerful motives to character and service are religious and Christian, any adequate world reconstruction requires as its solid basis a great new sense of the significance of God's revelation of himself in Christ, and determined commitment to the will of God so revealed—commitment to the spirit, method, convictions, ideals, purposes, and hopes of Christ. Men never needed more the spirit of goodwill and of trust in one another. There is no way to that spirit so direct and certain as the Christian way. We are to have the rare opportunity, as Congregationalists coming from all over the earth, unitedly to help to that Christian way.

Nor are we to forget the essential importance, at just this period, of fostering in every way *international relations of fellowship and goodwill*, and particularly with the British peoples. We share with them a common language, and we have much else of the first importance in common with them in our national inheritance. This International Council, representing all parts not only of America but also of the British Empire, may thus well give noteworthy help in furnishing a new spiritual basis for strengthening the ties between the nations, until we attain to a Christian internationalism worthy the name.

Let us look forward to the Council, then, with confidence and large expectancy, sure that in it God has much to give, if we have hearts to receive.

Church Delegates

Never before has the attempt been made to bring together such a great body of Congregational people for fellowship and counsel. Every Congregational church in the world is invited to be represented by as many duly elected delegates as it chooses to send.

The delegates should be elected early and their names should be sent at once to the Council office, 289 Fourth Ave., New York. While the number of delegates is not limited, of course it is not desirable to have names sent of persons who have no expectation of attending.

Delegates from churches in the United States will be expected to provide for their own entertainment. They will be seated as corresponding members of the Council and will be accorded all the privileges of the nationally chosen delegates except that of voting. The Boston local committee will do everything in its power to assist them in securing places of entertainment and will make all arrangements for their convenience and comfort while in the city.

After as many accredited delegates have been registered as can be accommodated in Mechanics Hall, those whose names are received later will be notified that they cannot be assured seats.

Some Special Features

Tuesday P. M.—Opening Session.

Wednesday, 8 P. M.—Council Sermon by Rev. J. D. Jones of Bournemouth, England, followed by Communion of the Lord's Supper.

Thursday P. M.—Excursion to Plymouth Rock with appropriate addresses.

Saturday P. M.—Excursions to Provincetown, Salem, Concord and other historic places.

Sunday P. M.—Memorial Service for our soldiers who died in the World War.

Sunday, 8 P. M.—International patriotic mass meeting.

Tuesday P. M.—Closing Session.

Citizenship today is one of the greatest relations of life. Whatever worth lies in us of thought and character let it go into our work, speech, vote, influence as citizens. The nation needs our best. Washington was great as a general, great as a statesman; he was greatest as a citizen. There he stands at the beginning of our national life, a monumental citizen; his religion gave him vision, fidelity, character and power. He calls us to use our faith in the Invisible for the preservation and perfecting of our visible life as a nation on this earth.—George A. Gordon.

Pointers for Tercentenary Schools

By Herbert W. Gates
Secretary of Missionary Education

FIRST of all, don't let all the pointers head in one direction. Turn some of them this way. The tercentenary chart plan is a success only in so far as it really gets across to your school the meaning and message of the various societies and arouses genuine interest in their work. Be sure you get that interest, showing itself in service and giving. That is what develops Christian character in boys and girls and young people, and that, after all, is our main objective.

Is the tercentenary chart plan doing this? Yes; but not so generally or effectively as we wish it were. This is either our fault or yours: probably a little of both. The plan is not perfect, strange to say. We suspect that many details can be improved: the form of the chart, the drill material, the stories. The surest way of making such improvements is in the light of definite, constructive criticism from those who are using the plan.

Do not apologize for such criticism. I wish you could see the joy with which it is received in our office. I am speaking of constructive criticism of course. Here is one letter: "The material for last month was duly received. Will you think me too critical if I say . . ." Bless your heart, no! What was the matter? The letter goes on: "We had to change the material somewhat to use it to advantage and this is what we did." Well, right here the office force gives three cheers and discusses the value of the suggestions. Some of them are fine and we pass them on to other schools and to the people who write the stories and other material.

Again, the trouble may be that you haven't just the right method of using the chart plan. There are difficulties. Teachers are not interested in missions. There isn't time to get it in. There are so many demands. You see, we already know some of them. Well, let us have the others. We know the answer to a good many of them and it is up to us to find an answer for the rest. That is what we are here for, to show you why you should promote missionary education in your school and how you can best do it.

Here too we want team work. If you write us a tale of woe and we send you back a nice letter with numerous abstract suggestions, you may shake your head and say: "That sounds easy, but I'd like to see him try it in *our* school." But if we tell you, in answer to your query, how another school of about your size and type has met the same difficulty and overcome it—well, that's different. Isn't it?

So when you win out in some of these obstacle races tell us about it. It will help some other school to do better work for the boys and girls and help us to do better work for you all.

How About This Month?

May is the month set apart for the C. B. M. R. What does that mean? That is what you want to put over in the drill, to get these letters to stand for something in the minds of your pupils.

Here is the way in which one school livened up a similar bit of drill. Put the initials on the blackboard, either in a vertical column or with space enough between them to write in the whole word. Then ask "Who knows what the C stands for? The first one who can answer come up to the board and write it in, 'Congregational.'" "How about B?" And so on. If no one in the school can give the correct answer the leader writes that word himself.

The Congregational Board of Ministerial Relief. What does it do? If you want to make the most of this drill, and especially if you are among those suffering for lack of time, let this be the topic for the second Sunday. Ask the members of the school to find out during the week what the C. B. M. R. does. Incidentally see that they know where to get the facts. Give out to various classes or individuals such items of information as are contained in the leaflets, Service Grants for the Ministers of Christ, A Nation Wide View of Ministerial Relief, and Our Honored Veterans. Or, if you have a bulletin board, and every school should have, post these items on the board where all can see them. Some of these leaflets are sent to all schools using the chart. Others may be had from the C. B. M. R., 287 Fourth Avenue, New York City.

On the second Sunday question the school on what they have learned. Every fact you can get from them in this way is worth twice what you tell from the platform.

The C. B. M. R. makes grants of money, pensions to aged and infirm ministers in proportion to the length of their service in the church, in order that they may not be left without support in their old age.

But why should we have to pension ministers? Why don't they save money like other folks? I hope some one asks that question. If not I should certainly put some one up to asking it. There's a point for the third Sunday's drill. Get some high-school class or pupil to do a little "graph" work for you. They do that at school.

The 1918 Year Book gives the average Congregational minister's salary throughout the country as $1,440. That is the average and includes all the large salaries, so some of them must be pretty small. The average in eighteen States is less than $1,000 and the missionary's salary is considerably less. The average earnings of Illinois coal miners for the same year was $1,390.38, and they want more pay. Dr. Stelzle tells us that a "Health and Decency" budget prepared for the average government clerk's family of five persons amounts to $2,262.47, or allowing for more than ordinary skill and thrift, $2,025.56. The minister has to have books and many things that the average government clerk can get along without. How much can the minister save on such a basis?

Have some one graph these facts for you and put the comparative curves on the board. They may think of some other comparisons, as with the wages of other types of workmen that they know. All the better. Make it as original as possible. The curves will be the most convincing answer to that "Why doesn't the minister save money?"

For the fourth Sunday, tell, or, better, have some member of the school tell the story of Tommy, "The Little Preacher," or any other story you may have and prefer, to illustrate the way in which the C. B. M. R. meets the need that these conditions have created.

You can carry out a program like this in connection with your devotional service with an expenditure of from five to eight minutes each Sunday. It will put variety and interest into the program of worship and a more sympathetic and intelligent interest in the work of the C. B. M. R. into the hearts of your pupils.

Try it and tell us how you come out.

The Aim in Missionary Education

The opportunity of the religious teacher or leader of young people is twofold:

1. To strengthen the altruistic impulses in this, a most unselfish period of life.

2. To help the pupil to acquaint himself with the world and its work, to find his own place in it, and to determine what attitude he shall take toward it. Not only should the more professional aspects of Christian work be presented to young men and women of this age, but also they should be led to regard their work in the world as their contribution toward meeting the world's needs.—Ralph E. Diffendorfer in *Missionary Education in the Home and School.*

The Christian Service Flag

Purpose and Meaning

During the recent war the symbol for Service has become a Star upon a Service Flag. Wherever one of these has been seen floating in the breeze, or proudly displayed in home, church, store, or office, recollections have come of those across the seas or in camps at home. The Star of Service has thus become a link between Home and our absent boys.

The Christian Service Flag is an effort to conserve in the interests of Christ and his church, the motive and enthusiasm for service thus created. If within eighteen brief months the United States was able to raise and train 4,000,000 men to "make the world safe for democracy," surely to enlist the same number of recruits, "to make Christianity real for the world," is not too great a task for the church.

The Symbol of the Flag

The Christian Service Flag explains itself. At the very center is a Gold-lined Cross upon a background of black—emblem of Christ's service unto death, on account of sin. The pouring out of that life in copious streams of redemptive service for men is the pivotal point about which all history turns. Again and again in the great crises of history the Cross has saved the world. And what is true of world conflict is true also of individual struggle. Again and again, in great personal crises, men have been saved by means of the Cross. For only thus can sin be conquered and power to serve be found. It is only through the Cross that the Red of Service, and not the Black of Self, shall dominate the world.

The Message of the Flag

The Message of the Christian Service Flag may be summed up in three phrases:

SAVED BY SACRIFICE
SAVED FROM SIN
SAVED FOR SERVICE

Before the war this message had been weakened by compromise. The Cross itself was hidden behind a curtain of denominational discussion which did not exercise any influence in the decision of real moral issues. The reality of sin was obscured. The challenge to service was confused. Small appeal was made to men on the basis of the great sacrifice of Christ because of the sin of the world.

But the war has changed all this. For the time being at least, the Cross has a central place, sin can no longer be disguised, and only the "slacker" refuses to serve. It is this reawakened sense of the Cross as a central fact in all truth, in relationship to the fact of Sin on the one hand, and the call to Service on the other, that we have tried to express by means of the *Christian Service Flag*.

The Use of the Christian Service Flag

The Flag is designed to meet the need of the church in two equally urgent directions.

1. To enlist recruits to take their place in the ranks of the church as Christian soldiers.

The Christian Service Flag

White Cross bordered with gold on black background with outer rim of flag red.

HYMN OF CONSECRATION

The beautiful hour of youth, O Lord,
I gladly offer to Thee;
The strength of body and pride of life
I consecrate willingly;
And forth to Thy service I fare with joy,
Thy messenger to be.

Mine eye has beheld Thy wonderful face,
And Thy message has rung in mine ear;
My lips have been touched with Thine altar coal,
And journey afar to bear
The word that Thou speakest through me Thy child,
For the children of darkness to hear.

They dwell in the land of the shadow of death,
But tidings of light I bring,
The garment of praise for heaviness,
And instead of sighing to sing;
And the glorious news that they, as I,
Are children of the King.

—Dorothy Firman Van Ess.

2. To enlist volunteers for Christian Life Service, as Ministers, Missionaries, etc.

For each newly enlisted Christian soldier, a white star is placed upon the Flag until a Cross of white stars surrounds that which is lined with gold.

For each Life Servant a red star is placed in one corner of the black setting of the Cross. If necessary this may be repeated until there are four red triangles (one in each corner), each composed of seven red stars.

In order to avoid making any distinction between those already in the church and those who enlist through this agency, let the number of Christian soldiers already on the church roll be indicated from the very outset, by means of white numerals at the foot of the Cross. And whenever sufficient recruits have been secured to complete the Cross of stars, their number may be added to the first total, and another campaign for recruits begun. In this way the same Christian Service Flag may be used continually as a silent witness of growth in church life from month to month.

There are three pamphlets used with the Christian Service Flag:

1. "The Christian Service Flag. What Is It?" This explains the Flag for the benefit of pastors and church workers.
2. "The Personal Message of the Christian Service Flag." A four-page pamphlet with a cut of the Personal Service Flag (in color), two pages outlining its meaning to the possible recruit and a pledge of allegiance to be signed. This is intended for general distribution in appealing for enlistments as Christian Soldiers. It may also be used by a group of personal workers.
3. "The Appeal of the Christian Service Flag for Life Service." Similar in scope to the Personal Service pamphlet.

The purpose of this pamphlet is indicated in the title. The strength of the church in years to come will largely depend upon the number of volunteers it is now possible to obtain for Christian Life Service. A campaign for this purpose may very suitably be inaugurated by a discriminate circulation of "The Appeal of the Christian Service Flag for Life-Service."

These leaflets and *Christian Service Flags* may be ordered from The Pilgrim Press, 14 Beacon Street, Boston, Mass., or 1 West Jackson Street, Chicago, Illinois.

The Limitations of the Flag

There are two circumstances that make possible the advantageous use of the Christian Service Flag at the present time. First there is the atmosphere of service created by the war, and embodied nationally in the Service Flag. In the second place, there is the fact that, for the first time, most of the Protestant churches are adopting programs and platforms which before the war would have staggered us even to contemplate. War Campaigns have now become Campaigns for World Reconstruction. And as long as this atmosphere exists there will be point and purpose in the use of the Christian Service Flag.

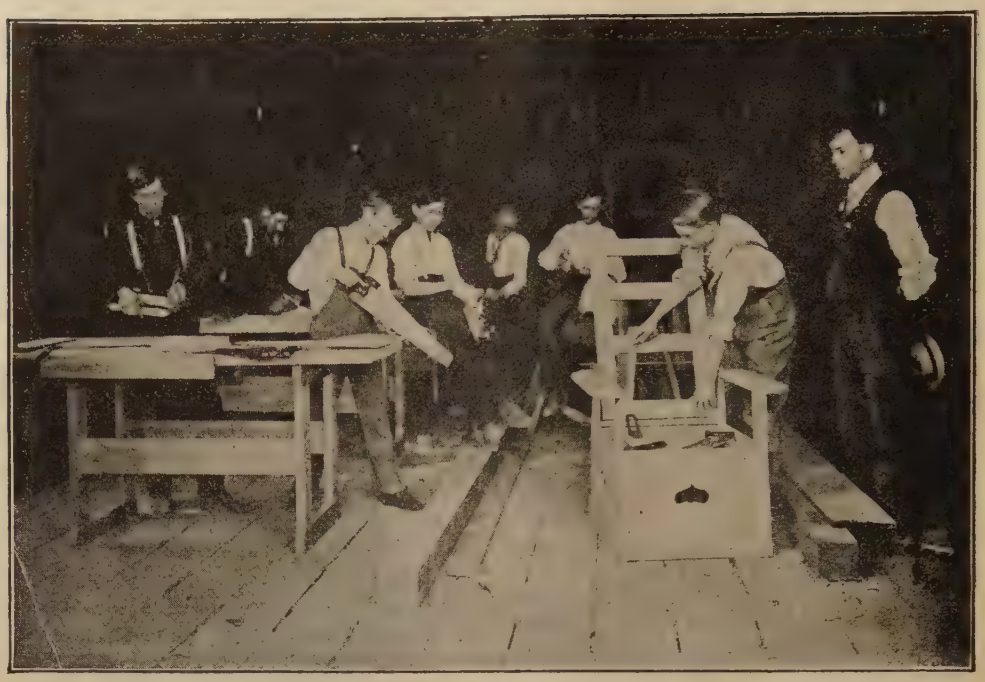
Let it be said, however, that there is no mechanical efficiency about the plan itself which is capable of achieving results. Machinery can only be set in motion by supply of power. The Flag may truly embody the Word of the Cross in symbolic

(Continued on page 31)

Moral and Spiritual Background in the Modern World of Industry

The second of a series of articles on fundamental problems in the world of industry.

By Arthur E. Holt



A Group of Boys Making Furniture. This is a social group engaged in cooperative industrial activity for the benefit of the group. By sharing in the activities of this group the boys are achieving results which they could not attain alone. The tools and working materials belong to the group, also the finished product.

I HAVE been living all day in two worlds. The one is the old world of hand labor, of crude mechanism, of meager industry, a world of poverty, of ignorance, of superstition, a world of which man is the victim of all the freaks of nature and all the fears and prejudice of man. The other world is the modern world of varied industry, of machine labor, of wonderful mechanism, a world of science, invention, a world where far-sighted men have organized capital for the purpose of production and have given work to thousands of men and these men have built their homes and made a great city.

The Modern Industrial World

How is it possible for a man to live in two such worlds in one day? Very easily —I have been in the company all day of a young doctor who has returned from China and in thought and conversation we have lived over his last eight years in that country and it has been so very vivid and real, but that only accounts for one world. Together the young doctor and I have been on an inspection tour of the Ford Automobile plant at Detroit, Mich. We have stood in the big power room and seen the mighty engines which furnished the power for the plant employing 54,000 men and turning out in 1917, 750,000 automobiles. We have stood before the largest electric direct current switch board in the world through which the power is distributed to a plant which has eighty-eight acres under roof. We saw the assembling of the car which started as one single piece of casting on the traveling conveyor and gradually took on form until a finished Ford car rolls out at one end of the factory on its own power. We saw the hospitals, the sanitary ventilation whereby the air in the plant was changed five times every hour. We looked into the faces of thousands of satisfied men who here under a good wage system and through profit sharing were making more money than they could have made by themselves and were making more in a week than a Chinaman could make in a year. I looked at this temple of business efficiency and social organization and I thought of China rich in natural resources with abundance of hard working people floundering in poverty and disease, and I have been asking all day, "Wherein lies the difference?"

The difference does not lie in our willingness to save because the Chinese work harder and deny themselves more comfort than we do. The difference does not lie in a more abundant supply of natural resources on our part. China has these in abundance. The difference does not lie in our abundant supply of labor, China has that in abundance. If labor creates everything why doesn't China lead? She has five laborers to our one. The difference lies in the ability of men like Mr. Ford to invent machinery, and to secure capital to create more machinery, and then to organize a great army of satisfied workers who will accept leadership in running the machinery and finally in carrying the finished product to a vast host of satisfied consumers in a world market. This triumph of mechanical and social organization marks one real difference between this country and China.

I am stressing here what to many may seem to be an unnecessary point, but to me, a necessary point, that is, that the modern capitalistic society most distinctly represents a big step in advance over the stage of hand labor and of household production for neighborhood consumption. Take it with all its inequalities, it brings more comfort to those who live in it than was ever known under industry in the old stage. We have not an ideal system, but in seeking something better, we should be careful not to allow "what we haven't got to spoil what we have." I remember very distinctly my first lesson in the advantages of a capitalistic society. My first parish was in a large industrial city. There were great steel mills employing their thousands of men. One of the workers in the steel mill died and I became the residuary legatee of his family of five children. There was a large department store organized under the leadership of a great business man named Mr. C. W. Crews and a capitalist, who was also a school teacher, named Mr. Beggs. In this store there was profit sharing and stock owning by the workers in the store, all of whom together constituted the Crews-Beggs family. I felt at the time and still think that next to sending a young person to college no better training could be provided for a young person than to become a member of the Crews-Beggs family. I secured work for all my dependent young people who were old enough to work in the Crews-Beggs family. My next parish was a county seat town where most of the industry was simple and of the "one man" variety. I faced the same problem of securing work for my young people and the work was not to be found. I found myself longing for the town of capitalistic industry. With all its faults it had virtues and where those virtues existed it was a better place in which to live than the country town with its simple industrial life. Only recently I was passing through the great cotton mill district of the Carolinas; one county through which we were

riding had ninety-five cotton mills. I know all that can be said against a cotton mill town in the South, but the final estimate of the process must be that all classes of the Carolinas' population have gone forward under the modern industrial development.

Training for the New Industrial Order

In these studies we are trying to keep in mind, first the nature of the new industrial order, second its moral and spiritual values, and third the training we must give to those who are to find their place in it. Without dwelling further on the first two topics, let us turn to this question: What kind of moral training should be given for the leader in a capitalistic industrial order? The task of the leader in capitalistic production can be briefly summarized as follows: He must have the capacity to vision the large scale production of some commodity which meets a human need. He must enlist the cooperation of men and women who furnish capital, he must enlist and hold the cooperation of those who furnish labor and he must secure the good will of a satisfied public. I have enumerated these phases of the work of a leader in modern industry to enable us to appreciate how meager is the old emphasis on the virtue of "saving" as the basic virtue in the life of a successful capitalist. There is no capital without "saving," but to make "saving" the supreme virtue is to neglect the great outstanding phases of the task. There is a question as to whether this emphasis on saving does not lie at the bottom of the modern idea that production for profit, and not for service, is the end of industry.

The modern capitalist must have vision, courage, human sympathy, power to organize, ability to enlist and keep good will, generosity and willingness to share success with others. In other words, he must have the power to vision and build a unique part of the modern social order, and the virtues are most distinctly social and the pressing problems do not have to do with the organizing of capital but with the organizing of human beings.

Here are four suggestions for moral and spiritual teachers as to changes which can be brought into moral instruction in the preparation for citizenship in an industrial order.

The first suggestion has to do with the use of biblical material. From Abram to St. Paul the Hebrews were working at the constructive task of building a social order. Have we helped the children see these great Bible personalities with all their social enthusiasm and constructive purposes? Have they felt themselves in the presence of great builders of a social order in which many shared? Have they seen in the Carpenter of Nazareth the world's greatest constructive personality?

In the selection of extra-biblical material, have we filled the child's hall of fame with a reasonable proportion of really great leaders in the modern industrial order and do they know why they are great? Are the heroes men who have helped a thousand men make a winning fight against poverty or some men who have cornered ten million and given ten thousand to missions?

In the activities provided for the group organization, have we provided activities which have enlisted ability in the give and take process which always exists when industrial leadership is exercised? Have we taught the cooperative virtues in clubs organized for cooperative production? Have we seen the value of games as a training for modern industrial life? The picture accompanying this article shows a church club engaged in cooperative production for a common club purpose.

Finally have we followed our young people who have entered modern industry and with our interest, our instruction, and our preaching helped them to understand the industrial world which they have entered? Have they been taught to understand the "game," how to improve it, and how to "play it better"?

The Christian Service Flag

Continued from page 29

form, but it has little possibility of usefulness apart from use by those to whom that word has become "the power of God unto salvation."

The Flag and the Christian Soldier's Pledge

The Pledge is an attempt to express the duty of the Christian Soldier, and this has been done as far as possible in military terms. We wish we could have embodied therein the vision of what came to us recently as we gazed upon two men who had just returned from "over there." There they were, each with a German helmet suspended from the shoulder. In a flash there came to us the three great things for which an American soldier stood. First there was LOYALTY, unswerving loyalty to America. Then there was unselfish, devoted SERVICE in the name of America. And last of all, there was VICTORY, glorious victory, in which America had so proud a share. Is it strange that we now emphasize Loyalty to God as the Source of the Christian Soldier's strength, Service in God's Name as the means of its expression, and Victory for God's purpose in the world, as the goal which he must ever have in view?

LOYALTY! SERVICE! VICTORY! These are qualities which we desire and pray may be called forth in men by means of this Christian Service Flag.

How We Used the Christian Service Flag in Our Church

BY ERNEST BOURNER ALLEN

Oak Park, Illinois.

Every church of every denomination has had its service flag during the momentous days of the war. There is scarcely a community where the flags do not bear the gold star, indicating that the supreme sacrifice has been made. We have done well to emphasize the cause for which our young men gave their lives and likewise to show our appreciation of their willing service. It is a great thing for a home or a church or a community to send its young men to the front. While the influence upon them is immeasurable, the reflex influence upon us is likewise tremendous.

Why should we not objectify and honor in the same way the spirit and service of those who go out to specialized forms of Christian work? Why should we not have a flag upon which there is a star for every one who has gone into the ministry or into missionary service or into some form of Christian activity? Will not the young people of the church feel the influence of such a recognition just as they have felt the silent force of the service flag with its stars of blue and gold?

Pilgrim Congregational Church of Oak Park has therefore adopted a Christian Service Flag. It has a white cross on a field of black with a margin of gold and a wider margin of red. It is the same flag furnished by The Pilgrim Press and suggested for use with numerals representing the entire church membership. But we are using it in a special and more significant way. Above the outstretched arms of the cross will be placed one star for every young man or young woman who has gone out from our church into foreign missionary service of any sort. Below the arms of the cross will be placed a star for all those who have gone into the ministry or specialized forms of Christian service in the homeland. Appropriate services of dedication have been planned and the cause and claims of Christian service will be presented at the same time. It is hoped to have letters from those who have already gone out into service for Christ, whose stars will be on the flag. Already we have eight entitled to a place there!

We are hoping that Pilgrim Church will furnish for service a quota of not less than two young people every year in the years ahead. We believe that the Christian Service Flag ought to be of the same size, be given the same position of prominence, and make the same constant silent appeal to our young people as the war service flag has done. Why should we not do this in all of our churches? Can we not thus emphasize the call of Christ to our young people today? Why not prepare such a flag and sound the call for volunteers?

—The Wellspring.

The Superintendent's Guide to the May Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 31 MAY 2	SECOND WEEK LESSON 32 MAY 9	THIRD WEEK LESSON 33 MAY 16	FOURTH WEEK LESSON 34 MAY 23	FIFTH WEEK LESSON 35 MAY 30	Departmental Groups Plan 1	Departmental Groups Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 3	THEME: Duty of Loving Obedience TITLE: The Pillar of Cloud and Fire. MATERIAL: Exod. 13. 17–22; Num. 9. 15–23.	THEME: Duty of Loving Obedience Stories Retold. To be chosen by the children.	THEME: Duty of Loving Obedience Gifts for God's House. Exod. 35. 4–29; 36. 4–7.	THEME: Duty of Loving Obedience The Story of Jonah. Jonah, chaps. 1–3.	THEME: Duty of Loving Obedience Stories of 33 and 34 Retold.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 7	LESSON 83 THEME: Jesus: Teaching How to Help TITLE: Jesus and His Friends. MATERIAL: John 13. 3–15.	LESSON 84 THEME: Children Helping Caring for Flowers and Birds. Luke 12. 27a; Matt. 8. 20a; Psa. 84. 3; Matt. 10. 29; 6. 26.	LESSON 85 THEME: Children Helping A Little Maid Helping Her Master. 2 Kings 5. 1–5, 9–14.	LESSON 86 THEME: Children Helping Samuel Helping in God's House. 1 Sam. 3. 1–10.	LESSON 87 THEME: Children Helping A Little Boy Helping Jesus. John 6. 1–13.		
6	I	Bible Stories for the Sunday School and Home Part 3	LESSON 31 THEME: Worshiping God TITLE: Worshiping God by a Riverside. MATERIAL: Acts 16. 9–15.	LESSON 32 THEME: Learning to Obey The Story of the Garden of Eden. Gen. 2. 8, 9, 15–17, 19, 20; chap. 3 (selected verses).	LESSON 33 THEME: Learning to Obey The Story of the Sheep that Was Lost. Luke 15. 3–6; Matt. 18. 12–14.	LESSON 34 THEME: Learning to Obey A Story About a Sheep that Learned to Obey. Luke 15. 3–6; Matt. 18. 12–14.	LESSON 35 THEME: Pleasing God by Doing Right Joseph Obeying His Father. Gen. 37. 1–4, 12–17.	PRIMARY	PRIMARY
7	II	Bible Stories for the Sunday School and Home Part 3	THEME: The Helpers of Jesus Carrying on His Work TITLE: Peter and John at the Beautiful Gate. MATERIAL: Matt. 28. 18–20; Acts 3. 1–16.	THEME: The Helpers of Jesus Carrying on His Work A Story About Dorcas, Who Wanted to Show Her Love for Jesus. Acts 9. 36–39; John 13. 34; 14. 15.	THEME: The Helpers of Jesus Carrying on His Work Philip and the Man in a Chariot. Acts 8. 26–38.	THEME: The Helpers of Jesus Carrying on His Work Peter and the Roman Captain. Acts 10. 1–9, 17–48.	THEME: The Needs of Children the Wide World Over The North American Indians, I. Isa. 52. 7; Psa. 100. 3a, b; 117; 86. 9, 10; 67. 1–4a; 107. 1–3, 5, 6, 8; 72. 18, 19.		
8	III	Bible Stories for the Sunday School and Home Part 3	THEME: Two Messengers of Jesus Doing God's Will TITLE: Peter's Lie Forgiven. MATERIAL: Luke 22. 33, 34, 39–41, 45, 47, 54–62.	THEME: Two Messengers of Jesus Doing God's Will Peter Trusted Again. John 21. 1–17.	THEME: Two Messengers of Jesus Doing God's Will Peter Bravely Doing His Work. Acts 5. 12–42.	THEME: Two Messengers of Jesus Doing God's Will Review: The Stories of Lessons 30 to 33.	THEME: Two Messengers of Jesus Doing God's Will Saul Persecuting Christians. Acts 9. 1–25; 22. 3–16; 26. 9–11.		
9	IV	Stories from the Olden Time Part 3	THEME: Stories of Moses and His Times TITLE: The Crossing of the Red Sea. MATERIAL: Gen. 50. 25, 26; Exod. 12. 37–51; 13. 17 to 15. 21.	THEME: Stories of Moses and His Times Manna in the Wilderness. Gen. 2. 1–3; Exod. 15. 22 to 16. 36.	THEME: Stories of Moses and His Times The Giving of the Law. Exod. 19. 1–20; 20. 1–21; 31. 18 to 32. 20; 34. 1–9, 28.	THEME: Stories of Moses and His Times The Tabernacle in the Wilderness. Exod. 25. 1–7; 33. 7–11; 35. 4–29; 36. 2–7; 40. 17–38.	THEME: Stories of Moses and His Times The Report of the Spies. Num. 12. 16 to 14. 38.		
10	V	Hero Stories Part 3	THEME: Stories of Heroic Followers of Jesus TITLE: The Journeys of Philip. MATERIAL: Acts 8. 1–40; 21. 8.	THEME: Stories of Heroic Followers of Jesus Saul Converted on the Way to Damascus. Acts 9. 1–25.	THEME: Stories of Heroic Followers of Jesus Saul (Paul) Going to Preach the Gospel. Acts 9. 27; 11. 22–26; 13. 1 to 14. 28.	THEME: Stories of Heroic Followers of Jesus Paul and the Jailer. Acts 15. 36 to 16. 40.	THEME: Stories of Heroic Followers of Jesus Review of Lessons 26–34.	JUNIOR	JUNIOR
11	VI	Kingdom Stories Part 3	THEME: Responsibility for One's Self, Neighbor, and Country TITLE: Exercising Self-Control. MATERIAL: 1 Cor. 9. 24–27.	THEME: Responsibility for One's Self, Neighbor, and Country Banded Together for the Right. 2 Kings 10. 15–17; Jer. 35. 1–19; Eccl. 4. 9–12.	THEME: Responsibility for One's Self, Neighbor, and Country Courage to Do the Right. Dan. 1. 1–21.	THEME: Responsibility for One's Self, Neighbor, and Country Signs of Progress in Our Country. Deut. 8. 7–20.	THEME: Stories of the Kingdom of Judah Hezekiah Rebels Against Sennacherib. 2 Kings 18. 1–8, 13–21, 36 to 19. 1, 2, 6–19, 32–36.		
12	VII	Gospel Stories Part 3	THEME: Missionary Stories TITLE: The Ministry of Teaching: Alexander Duff's First School in India. MATERIAL: 2 Chron. 17. 9; Prov. 1. 2–5; Neh. 8. 8; Matt. 5. 1–16; 28. 18–20; 1 Cor. 12. 4–11; Eph. 4. 11, 12.	THEME: Missionary Stories The Ministry of Healing: Peter Parker "Opening China at the Point of the Lancet." Num. 6. 24–26; Psa. 121 and 124; Isa. 41. 10; Matt. 4. 23, 24; 15. 29–31; 25. 40; 28. 19, 20; Luke 10. 25–37; Acts 3. 1–10; 8. 4–8; 9. 32–35.	THEME: Missionary Stories The Power of the Word of God: Murata and the Bible in Japan. Psa. 119. 9–11; Isa. 40. 8; 55. 10, 11; Mark 4. 1–20; Eph. 6. 10–17; Col. 3. 16, 17; Heb. 4. 12.	THEME: Missionary Stories Saving a Race: Sheldon Jackson and the Reindeer in Alaska. Psa. 67. 1–7; 145. 9; Prov. 27. 23–27; Luke 6. 36; 10. 25–37; Acts 26. 18; 1 Thess. 4. 10b–12; 1 John 3. 16–18.	THEME: Our Bible and How It Came to Us The Old Testament and Its Books. Lev. 19. 18; Deut. 6. 4, 5; 10. 12, 13; 30. 11–14; 33. 27a; Psa. 19. 1–14; 51. 1–10; 90. 1, 2, etc.		
13	VIII	Leaders of Israel Part 3	THEME: Leaders of Israel TITLE: Loyalty to Ideals: Josiah, the King and Reformer. MATERIAL: 2 Kings 22 to 23. 30; 2 Chron. 34, 35; the book of Zephaniah.	THEME: Leaders of Israel Self-Sacrifice: Jeremiah, the Prophet Who Suffered to Save His City. Jer. 1; 11. 1–20; 12. 5, 6; 18. 1–6; 7. 1–7; 19. 1–11; 20. 1–6; 35. 1–32; 37. 11–21; 38. 17–28; 32. 6–15; 40. 1–6.	THEME: Leaders of Israel Self-Reliance: Haggai, the Man Who Roused Others to Work. Ezra 3. 1–13; 4. 1–5; 6. 1–18; the book of Haggai; Zech. 4. 1–10.	THEME: Leaders of Israel Thoroughness: Nehemiah, the Reform Governor. Neh. 1. 1–8; 2. 11–18; 4. 1–14; 6. 1–11; 5. 1–13; 13. 15–22.	THEME: Leaders of Israel Loyalty to the Faith—Judas, the Jewish Warrior. The First Book of Maccabees; Heb. 11. 33–40.	INTERMEDIATE	INTERMEDIATE

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

B. P.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 31 MAY 2	SECOND WEEK LESSON 32 MAY 9	THIRD WEEK LESSON 33 MAY 16	FOURTH WEEK LESSON 34 MAY 23	FIFTH WEEK LESSON 35 MAY 30	Departmental Groups Plan 1	Departmental Groups Plan 2
14	IX	Christian Leaders Part 3	THEME: **Later Christian Leaders** TITLE: John Wycliffe, the Champion of Liberty. MATERIAL: Ezek. 34. 1–28; Luke 12. 54–59; John 8. 31–37; 1 Cor. 10. 1–13; James 1. 19–27.	THEME: **Later Christian Leaders** Savonarola, the Faithful Prophet. 1 Kings 22. 13–28; 2 Chron. 24. 15–22; Jer. 38. 1–6; Amos 3. 8; Matt. 10. 24–33; 23. 29 to 24. 2; Mark 6. 15–29; Rom. 8. 31–39.	THEME: **Later Christian Leaders** Luther, the Protestant Liberator. 2 Kings, chaps. 21 to 23; Jer. 7. 1–11; Amos 7. 10–17; Rom. 1. 17; 5. 1–11; 8. 31–35.	THEME: **Later Christian Leaders** Zinzendorf, the World Missionary. Matt. 13. 31, 32; 28. 16–20; Luke 14. 25–35; Rom. 1. 8–16; Phil. 1. 12 to 2. 11; 2 Tim. 1. 3–12.	THEME: **Later Christian Leaders** John Wesley, Evangelist and Organizer. Matt. 16. 13–17; John 1. 35–42; Acts 2. 22–33; 3. 11–16; 4. 5–12; etc.	INTERMEDIATE	INTERMEDIATE
15	X	The Life of Christ Part 3	THEME: **Jesus Facing Opposition and Death** TITLE: Jesus Nearing Jerusalem. MATERIAL: Matt. 20. 29–34; Luke 19. 1–10; John 11. 55 to 12. 11.	THEME: **Jesus Facing Opposition and Death** Jesus Proclaimed King. Matt. 21. 1–11; Luke 19. 29–44.	THEME: **Jesus Facing Opposition and Death** Jesus Showing His Authority. Matt. 21. 12–22.	THEME: **Jesus Facing Opposition and Death** The Last Day of Jesus' Public Teaching. Luke 20. 1 to 21. 4; Mark 12. 28–34; John 12. 20–50; Matt., chap. 25.	THEME: **Jesus Facing Opposition and Death** Jesus Bidding Farewell to His Disciples. Matt. 26. 14–35; John 13. 1–15, 31–35; 15. 1–8.		
16	XI	Christian Living Part 3	THEME: **The Christian and the Church** TITLE: Church Worship. MATERIAL: Psa. 84; John 4. 11–26; Acts 18. 22–30; 2. 46, 47; Eph. 5. 15–21; Heb. 10. 19–25.	THEME: **The Christian and the Church** The Evangelistic Work of the Church. Acts 21. 8; Eph. 4. 11; 2 Tim. 4. 1–5; Acts 10. 34–43; Rom. 10. 6–15; 15. 14–24; James 5. 19. 20.	THEME: **The Christian and the Church** The Teaching Work of the Church. Matt. 4. 23 to 5. 2; 28. 19, 20; Mark 1. 14–22; Luke 1. 1–4; 2 Tim. 2. 1, 2, 14, 15; Eph. 4. 11–16.	THEME: **The Christian and the Church** The Social Work of the Church. Mark 1. 21–39; Acts 4. 32–37; 6. 1–7; 16. 16–24; 17. 5–9; Luke 4. 16–22; 10. 25–37; Matt. 25. 31–45.	THEME: **The Christian and the Church** The Missionary Work of the Church Throughout the World. Matt. 28. 16–20; Acts 1. 8; 11. 1–18; 13. 1–3; etc.	INTERMEDIATE	SENIOR
17	XII	The Problems of Youth in Social Life Part 3	THEME: **The Problems of Youth in Social Life** TITLE: Truthfulness of Speech. MATERIAL: Prov. 16. 13; Zech. 8. 16; Psa. 15. 1, 2; 19. 14; Matt. 5. 33–37; Col. 3. 9.	THEME: **The Problems of Youth in Social Life** Faithfulness in One's Daily Task and Its Effect on the Community. Prov. 10. 9; Neh. 5. 14–18; Luke 16. 10–13; Acts 20. 34, 35; 2 Thess. 3. 6–10.	THEME: **The Problems of Youth in Social Life** Liquor, Tobacco, Opiates—A Social Menace. Prov. 23. 20, 21, 29–35; Isa. 28. 1–13; 1 Cor. 10. 23–33.	THEME: **The Problems of Youth in Social Life** Unclean and Evil Speaking and Profanity. Exod. 20. 7; Psa. 10. 7, 8; Matt. 12. 35–37; Eph. 4. 29–32; 5. 3–14; James 3.	THEME: **The Problems of Youth in Social Life** (Boys) High Ideals of Each Sex Regarding the Other. Gen. 1. 27; 39. 1–23; etc. TITLE: (Girls) High Ideals of Each Sex Regarding the Other. MATERIAL: 1 Cor. 3. 16, 17; 6. 19, 20.		
18	XIII	The History and Literature of the Hebrew People Part 3	THEME: **The Hebrew Monarchy and the Kingdom of Israel** TITLE: Assyria's Advance and Israel's Decline. MATERIAL: 2 Kings, chaps. 9, 10; 15. 17 to 16. 20.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** A Message from Amos: Impending Doom. The book of Amos.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** A Message from Hosea: A Call to Repentance. The book of Hosea.	THEME: **The Hebrew Monarchy and The Kingdom of Israel** The Fall of Samaria, B. C. 722. 2 Kings, chap. 17; Isa. 28. 1–6.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Struggle in Judah Down to the Call of Isaiah. 1 Kings 14. 1 to 15. 24; etc.	SENIOR	YOUNG PEOPLE
19	XIV	Survey of New Testament Literature Part 3	THEME: **The Interpretation and Defense of Christianity** TITLE: A Graphic Sketch of the Life of Jesus. MATERIAL: Mark 1. 1–22; 3. 1–11, 31–35; 4. 1–34; 8. 27 to 9. 8; 10. 17–31; 12. 35–37; 14. 12–72; 16. 1–8.	THEME: **The Interpretation and Defense of Christianity** An Interpretation of Jesus to Jewish Christians. Matt. 1. 1 to 2. 23; 4. 1–16, 23–25; 6. 1–34; 9. 9–17; 11. 25 to 12. 8; 12. 14–21; 15. 1–18; 20. 1–16; 23. 29–39.	THEME: **The Interpretation and Defense of Christianity** What a Friend of Humanity Saw in Jesus. Luke, chap. 2; 4. 16–32, 38–44; 5. 27–32; 6. 27–38; 7. 11–15, 36–50; 8. 1–3, 40–56; 9. 46–56; 10. 25–37; 15. 1–32; 17. 1–4; 18. 9–17; 19. 1–10; 23. 32–34, 39–43; 24. 13–32.	THEME: **The Interpretation and Defense of Christianity** The First History of the Christian Church. Acts 1. 1–5; 2. 14–40; 3. 1–11; 4. 32–37; 8. 26–40; 9. 1–25; 10. 1–48; 19. 8–20, 23–40; 27. 1–44.	THEME: **The Interpretation and Defense of Christianity** A Vision of the Living Christ. Rev., chaps. 1 to 6.	SENIOR	PEOPLE
20	XV	The Bible and Social Living Part 3	THEME: **The State** TITLE: The Christian View of the State. MATERIAL: Deut. 1. 9–18; 16. 18–20; 17. 8–20; 1 Sam. 8. 10–18; 2 Sam. 12. 1–12; 1 Kings 18. 17; 21. 17–27; John 19. 8–11; Rom. 13. 1–8; Acts 23. 1–3; Mark 6. 14–20; 1 Tim. 5. 8.	THEME: **The State** Serving the World. 1 Kings 4. 25; chap. 5; Esth. 1. 1; Isa. 2. 2–4; 10. 7, 11, 13, 14; 42. 1–4; 44. 28; 45. 4; 9. 6; Acts 12. 20; Luke 2. 1; 6. 46; Rev. 11. 15; John 13. 13; 15. 20.	THEME: **The Church** The Community at Worship. Gen. 12. 8; 18. 19; Exod. 19. 1–6; 1 Kings, chap. 8; Isa. 10. 17; John 4. 20–24; Acts 13. 14, 15; 16. 13–16; 1 Cor. 11. 17–34; 12. 13; 10. 6–8; 1 Tim. 4. 13–16; Heb. 10. 25; 12. 18–24; Rom. 3. 22; 10. 12; Gal. 3. 28; Col. 3. 11; Luke 4. 16; 18. 10–14.	THEME: **The Church** The Church as a Teaching Institution. Deut. 6. 4–9; Neh. 8; Psa. 78. 1–6; Mal. 2. 1–9; Luke 1. 1–4; 2. 52; Eph. 4. 11–16; 2 Tim. 2. 2; 3. 14–17; Matt. 25; John 3. 16.	THEME: **The Church** The Church the Agency of Redemption. Hos. 2; Jonah 3; Matt. 13. 33; 9. 13; Luke 4. 16–21; John 1. 40–51; 4. 7–26; Acts 19; etc.		
ADULT		Special courses for parents and elective courses on special topics.						Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 5 MAY 2 The Boy Samuel	SECOND WEEK LESSON 6 MAY 9 Eli and His Sons	THIRD WEEK LESSON 7 MAY 16 Victory Under Samuel	FOURTH WEEK LESSON 8 MAY 23 Israel's First King	FIFTH WEEK LESSON 9 MAY 30 Jonathan Defeats the Philistines
6 7 8	PRIMARY	Early Leaders and Kings of Israel	TOPIC: The Child Samuel in God's House. MATERIAL: 1 Sam. 1. 21–28; 2. 11, 18, 19, 26.	God Calls the Boy Samuel. 1 Sam. 3. 1–21.	A Boy Who Became a Helpful Man. 1 Sam. 7. 2–17.	Choosing a King. 1 Sam. 9. 15 to 10. 24.	Story of a Brave Prince. 1 Sam. 14. 1–23.
9 10 11	JUNIOR		TOPIC: A Boy Who Listened and Obeyed. MATERIAL: 1 Sam. 3. 1–21.	Eli and His Sons. 1 Sam. 2. 12–17; 4. 5–18.	Samuel's Prayer and Victory. 1 Sam. 7. 5–17.	Saul Chosen King. 1 Sam. 9. 1 to 10. 9.	How Two Men Put An Army to Flight. 1 Sam. 14. 1–13.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Training for Religious Leadership. MATERIAL: 1 Sam. 3. 1–13, 19, 20; 1 Tim. 4. 13–15.	Sowing and Reaping. 1 Sam. 4. 5–18; Gal. 6. 7, 8.	The Call to Undivided Allegiance. Josh. 24. 14–18; 1 Sam. 7. 3–9.	Meeting an Opportunity. 1 Sam. 9. 15–17, 21, 25–27; 10. 9, 10.	Overcoming Our Foes. 1 Sam. 14. 6–13; Eph. 6. 13–18.
	YOUNG PEOPLE AND ADULTS		TOPIC: Religious Capacities and Training of Children. MATERIAL: 1 Sam. 3. 1–11; Luke 2. 52; 2 Tim. 3. 14, 15.	Responsibilities of Parents and Children. Deut. 6. 6, 7; 1 Sam. 3. 13; 4. 5–18; Eph. 6. 1–4.	Qualifications for Leadership. Exod. 18. 21; Josh. 1. 7, 8; 1 Sam. 7. 3–12; Acts 6. 3.	The Selection of Leaders. 1 Sam. 9. 15–21; Luke 6. 12, 13; Acts 9. 13–16.	The Value of Aggressive Leadership. Josh. 14. 12–14; 1 Sam. 14. 6–13.

Are They Going to College?

By Frank M. Sheldon

IF my boy was going to be a coal miner and if my girl was going to be a kitchen maid, I should want both to have a first-class college training. Life is not primarily a matter of bread and butter, or the number of dollars or the amount of property we can gather together; life is a matter of what we are. What we put into life and what we get out of life are not determined by the size of our bank account. by the clothes we wear, by the house in which we live, but by character and capacity to appreciate and rightly use these things. Whatever their occupation, life would mean more to them, they could put more into life and get more out of life, they could live more largely because of college training.

There are many young people not yet through the grades, others not yet through high school, others just starting in college who are eager to get out and put their capital on the market. They seem to think the world needs their effort, and they are quite right. The world does need the contribution they could make, but not necessarily the money they could make.

These young people fail to realize that four years of college training may make it possible for them to live more, count for more and accomplish more in six years after they get out than they would in twelve years without the college training. They do not realize that less than two per cent of the people in the United States graduate from college and that these two per cent occupy something like sixty-five per cent of the leading positions in the country. Our recent war experience bore remarkable testimony to the capacity of the college trained man for the work the government wished to have done.

It has just been my privilege to spend about three days in each of ten Middle-West colleges. The fellowship was delightful, the conferences with the students interesting, and I trust profitable, but I came across a good many students who were being tempted by the high wages offered in the commercial world, by the pull of our present materialistic drift, to abandon their college courses. Some of them may do so, but I venture that in a great majority of the cases five years will not pass before they are sorry for their decision.

What do four years in college offer? Is it a chance to grind away at books of various sorts and at the end come out with a large accumulation of facts? No, that is not what a college is for. A college is a place for young people to find themselves, to develop their powers and capacities, to look life squarely in the face and search for its real meaning, to find out what things in the world are really worth while, to fit themselves to make some vital contribution, to develop insight, outlook, perspective, and above all, that character which means that the power developed is not a personal perquisite to be used for selfish ends, but is a sacred trust binding them to the service of fellow men.

From another viewpoint college is an opportunity to rub up against well-trained, richly endowed personalities, a chance to develop friendships which draw from our lives the best that is in us and develop in us the capacity to inspire and quicken others. College offers the opportunity to know some of the great hearts of humanity, some of the souls that have gone a little deeper, reached a little higher than we have done.

We should not mistake the nature of education. We are not educated because we study some books and then sit in a classroom where learned professors pour into our receptive lives a great dose of facts. We only begin to be educated in the truest sense when books, professors, fellow students or some other person or influence stirs in us a hunger for truth and life, and a passion for mastery. We shall never become educated so long as we are dependent upon external stimuli to keep us at the task, but when we develop an inner impulse which sends us on an endless quest for truth, then we shall begin to find truth and work it over into our lives in such manner as to make it our own. Facts thus become luminous, truth becomes personal and vital and we shall have a message that as teacher, friend or citizen we can make live for others.

It was interesting to find, as is always the case, a great number of young people wanting to know what they were going to do in life, what vocation they could enter. They seemed to feel that the most important thing was the kind of opportunity they were going to be able to find out in the world. Somehow they placed much less emphasis upon the more fundamental and important question which should be decided before that, namely, what is life for, and therefore what do I want to be? Until we have decided the meaning of life, until we have determined upon the ultimate end which we wish to seek in and through our vocation and all our life opportunities, we are hardly in a position to determine the vocation we should enter.

Some two years ago a group of students came to me, asking what they could do. I turned the question back upon them, "Just what have you to contribute?" Life is not a matter of opportunity; there is always opportunity where we have contact with folks. They were living there with fellow students, faculty, townspeople roundabout them and yet were asking about opportunity. Apparently they were thinking that when they got out of college they were going to begin to live and failed to realize that they were living then as much as they ever would be and had as big an opportunity for influence as they probably ever would have. Now it is not a question of opportunity, it is a question of what we have to contribute, in other words, of what rubs out of us and rubs into other folks because of their contact with us. There is no community where we may live, none of us will be in such a circumscribed circle that there will not be an opportunity to be a real help in proportion as we have something real and vital to contribute. At least, it is sure that if we contribute something real and vital in so far as we have opportunity, we will open the way to larger opportunities as these are needed.

Probably it would hardly be worth your while to go to college, as is the case with many young people, primarily to have a good time, to get through and get a diploma. Such students pick all the easy courses they can find, dodge, so far as possible, all the hard problems, and thus hinder, so far as their attitude can do so, the possibility of their securing an education. Education should develop power, unfolding our lives to the full and giving us such control that we can focus our power upon work of the world which needs to be done and do it. We develop power by overcoming difficulties, we develop capacity to solve our problems by actually solving hard problems in school. A student that goes through college, primarily to have a good time, is probably injured rather than benefited, because of the failure to develop power, but primarily because of failure to develop self-mastery and because of habits formed which will prove a curse in after life.

But what a different opportunity college offers to young people who enter with the right purpose. There is a chance to grow and outgrow, to study yourself and study life, to find what the greatest minds have thought and the greatest hearts have felt regarding our world and life, and there is opportunity to know the stimulus of other minds as you think problems through together, and above all, there is opportunity to fit your life for making some real contribution to the common good.

Do not be in a hurry to get your capital upon the market; get the training while you can. College training should help us to face life squarely, think fearlessly and conclusively, live nobly and unselfishly.

The Church To Be

And the Part Young People Today Should Have in Its Making

By Margaret Slattery

THE CHURCH-TO-BE, so far as America is concerned, is seated every Sunday morning in the church schools that vary in membership from a score or less to a thousand and more. The hopes, the ideals, the policies of the church-to-be are at this moment being created and developed in these schools. The tremendous significance of the fact staggers one if he faces it frankly and looks at it with clear-seeing eyes.

The church of today, functioning or failing to function as the case may be, was made yesterday. Its policies in regard to missions, home and foreign, its orders of service and worship, its societies and organizations of various sorts, its young people's work, its teaching material were in the main made yesterday to serve the world of yesterday—the world that died on the fourth of August, 1914. The fact is being constantly impressed upon all who touch young life closely.

What the Young People Say

I sat recently at dinner with a group of young people just returned from a great inspirational convention. They described the thousands of young people in attendance and the thrill of the mountain-top moments in the program. But they declared themselves disappointed and unsatisfied by the convention as a whole. They were earnest Christian young people and I urged them to state frankly the reasons for their disappointment. There were four answers that should be studied most earnestly by every adult eager to help in the building of concepts for the church-to-be. "The addresses were great," said one. "Some were masterly, but—well, a great many of the speakers see things from an angle absolutely different from ours. They simply cannot see things from our angle; they are not aware of the fact that we have one."

"What troubled me," said another, "is that we were a fairly intelligent set. We have had the best of training, and we have ideas. We'd like to talk about those ideas and I'm frank to say have some of them adopted. We think they would work."

"This is what I felt," said a third. "Some of us did a lot of thinking while we were across or getting ready to go. We've thought a lot about religion too, the kind of religion we think backward people need. We didn't get a chance to talk about it. We came away all bottled up."

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"There doesn't seem to be any way to get our ideas across," was the fourth answer that impressed me. "The path seems all laid out and we are constantly challenged to walk in it. Some of us want to blaze trails."

The four statements reveal the same thing—the realization by these young people that they are living in a new world and that it is primarily their world—a rather terrible one—and that they ought to be doing something in it now and getting ready to do much greater things. They feel as if they could do something great if they had a chance. Their determination to make the change is growing, and out of that determination and the restlessness it causes may come some great new movement with power enough to complete the world tasks already well begun. Who shall say? One thing is certain. These young people in their early twenties are the immediate church-to-be. Those who instruct them, who lead them, who attempt to direct them must not handicap them. Necessity develops initiative. Leaders must plan *with* them, *not* for them.

Those engaged in the making of the church-to-be and the formulating of its plans for work to be done must open their eyes and see *youth*, must appreciate it, must throw wide open to it the door of opportunity, must love it and have confidence in it, the confidence which creates the atmosphere in which the human spirit best develops. One learns much from youth, that from its frank challenges new ideals spring into being and great deeds are done.

Blind Parents and Leaders

"We have made all our plans for Herbert," said a mother to me recently. "He is going to be a mining engineer." That evening I told Herbert I was greatly interested in his becoming a mining engineer, that I had never thought of him in that capacity.

"I'm not going to be one," he said firmly. "I haven't a single qualification for it, though father and mother are crazy about the idea and my uncle has made a lot of money in engineering. I am going to study medicine. I don't care if it does mean that I'll be as poor as my grandfather. I'll not be a mining engineer if I have to run away from home to escape it. I can earn my own way through college, you bet. Mother's going right ahead planning in spite of all that I've told her. They made Fred go into business with father and he hates it, but I've made up my mind what *I'll* do."

I felt a great wave of pity for both the parents and their son. What a tragedy this plan made *for* the boy and not with him may mean, how it may change the entire future of that family for generations. I feel the same pity and fear as I watch organizations of one generation making ironclad plans and marking out walled pathways for the generation immediately following without even consulting it or knowing or reckoning with its hopes, dreams and ambitions.

I am convinced that those engaged in the making of the church-to-be and the formulating of its plans for work to be done must open their eyes and see *youth*, must appreciate it, must throw wide open to it the door of opportunity, must love it and have confidence in it, the confidence which creates the atmosphere in which the human spirit best develops, and I am convinced that one learns much from youth, that from its frank challenges new ideals spring into being and great deeds are done.

Youth Awakened

One October day an eighteen-year-old girl went to the foreign missionary meeting in her church. She was to play for a girl companion who was to sing a solo. She listened to a most interesting address by a very live representative of work for girls in foreign lands, the first missionary address she had ever heard. The speaker dwelt upon the two cents a week plan in giving, urging every woman to keep her pledge. After the talk she gave an opportunity for questions. Several were asked. Suddenly the eighteen-year-old in her clear, fresh voice asked, "When the need is so great and so much might be done, why do people give *two* cents a week? It is not enough." That missionary society made up of women in very comfortable circumstances could not get away from those eyes so frankly puzzled by the strange proportion represented by two cents a week. They gave more than double their apportionment that year and assumed the support of two foreign students besides.

Youth, truly puzzled by things it sees in the church and community, would ask many

questions if given the opportunity, and if fairly met the answers would bring new life and strength to organizations that have learned to plod comfortably over familiar ways.

The Need of Cooperation

But it is not only the immediate church-to-be that must concern us. There is the church in the future farther ahead, the church which will develop not on the foundation of competition but through co-operation, not in the spirit of isolated independence but through intelligent *inter*-dependence.

This spirit of cordial cooperation and conscious interdependence is hard for the men and women of this generation to get, for they have been trained in the spirit of competition.

Last February I stood with a fruit grower in a great orchard of grapefruit. Wonderful specimens of the fruit lay all over the ground. I was shocked and pained at the waste of what seemed to me a great luxury. I had paid thirty-five cents for half of one in the hotel three days before. The grower told me he could not sell the fruit on account of the sugar shortage. "It's a loss," he said, "that I make up on other things, but some men dependent upon grapefruit made practically nothing this year. I'm going to plant sugar in Cuba next," he said, and shrugged his shoulders. "And then," said his neighbor, "it will be the railroads! Seen the new ruling about consignments this morning? When we get grapefruit and sugar we can't get transportation."

There they stood, these two splendid specimens of American manhood, getting their livelihood from the soil where nature was kind. It seemed as if they *must* be independent. But they were far from it—they were *interdependent*, like all the rest of the world. If we change the name of the commodity the misfortune of these two men would be multiplied thousands of times.

The prefix *inter* is assuming large place in the affairs of men these days. It will grow more powerful. One of the most hopeful signs of the church-to-be is the fact that Interchurch has been born. If it measures up fully to the spirit of the word we shall see great things done in the days ahead, greater than the most optimistic have ever dreamed.

Does the Church Realize?

For the church of that farther future the boys and girls in their early teens and those in the fresh, hopeful, pre-adolescent years are now being trained. Their ideas, principles and policies are being developed. Their theology is being given to them. The majority of men get their theology before they are twelve. Test yourself and your neighbors and friends, read biography, and see if it is not true. If it be true, what responsibility rests upon the shoulders of those training the childhood of the church from five to twelve, and in the main how lightly it rests.

Few churches have even a committee in charge of what shall be taught this church-to-be. Few churches have any concrete knowledge of what is being taught. The majority of the membership has never thought to ask, and yet the church-to-be, the organization which is to play its full part in the recasting of a world distraught, or else fail to play it, which is to lead gloriously or follow weakly, is being made in Sunday-school rooms, given its bent, its strength and its handicaps by teachers not altogether equipped, but conscientious, self sacrificing and willing to assume a difficult task which carries with it little encouragement either on the part of the individual parent or the responsible church.

When I stand in a forlorn school on a Sunday morning, beginning late, with teachers' chairs empty, pupils disorderly, lesson material long out of date, I want to cry aloud to the church and the community; to say to it, "Oh, do you *know* what you are doing? Do you know what you are *neglecting* to do? How can you ever make up to these children and youth for what is being done to them and to the church-to-be here this morning?" And when on a Sunday morning I stand in a school now large, now small, but representative of the community, well organized, prompt and reverent, interested, every teacher in his place with something vital to teach, with a superintendent who is a director, guide and real leader, I find myself saying, "Oh, *do* you realize what you are doing? Are you conscious of the fact that the church-to-be, the nation-to-be sits here and you have the opportunity angels might well covet?"

Every lover of youth, looking into the church schools of this type, growing in numbers these days, thank God, prays that those who teach may feel the thrill of the glorious opportunity of the difficult task, may fit themselves for it and may some day see the results of their work in the church standing strong, unhampered, ready, and equipped to serve in the spirit and with the passion of Christ.

The Fourteen Points of a Successful Teacher of Boys

By P. R. Hayward

HOW may the successful teacher of boys be recognized?

1. He is Far-seeing: he plans his Sunday and mid-week work ahead.

2. He is Broad-minded: he is interested not only in the church life of his boys, but also in their school, home, work, play, health, reading, amusements, and friends.

3. He is regular and Faithful: the mid-week and Sunday sessions of his class take precedence over all other plans and engagements.

4. He is more than Punctual: he is early at all sessions of his class to greet the boys as they come and to see that all arrangements are made for the meeting.

5. He is Willing to Work: he applies himself diligently to the mastery of the lesson and the method of carrying on week-day activities, as well as to a few books on Boys' Work and Religious Education.

6. He is Receptive: he keeps in touch with Boys' Work in the whole country.

7. He is Responsive: he does more than receive new ideas; he acts upon them.

8. He is Democratic: he does not make all the plans himself, but he teaches his boys to assume responsibility themselves.

9. He is a Good Mixer: he can chum up with his boys so that they feel at home with him.

10. He is Humorous: he sees the funny side of many things that make the unsuccessful teacher grouchy and blue.

11. He is Human: he is not merely the director of a hard and fast mechanical program; he puts life and the human touch into his work. His success centers more around the fact that he is in charge of the class than that there is a prinfed schedule of meetings and activities to follow.

12. He is Adaptable: he is never surprised if his boys disappoint or please him unexpectedly; they will do both, but he will always be equal to the situation.

13. He is, in all his work, Obedient to the Service Ideal: he believes in using his life to contribute to the building of Christian boyhood for the future of America and the world.

14. He is Humble and Prayerful: he often prays something like this: "Father, I thank thee for my boys, for their eager faces and for their responsive, aspiring hearts. May I be humbled, Lord, by the thought that they are receptive to my leadership and susceptible to my personal influence over them. Wilt thou enable me so to live, in my personal life and in the presence of my boys, that I may lead them, in strong allegiance and in fervent devotion, to place all their splendid powers under the leadership of our Lord and Saviour, Jesus Christ. In his name. Amen."

Shall We Have Home Study?

HOW much home study of the church-school lesson is expected by parents? How many parents and teachers know how to get home study if they really believe it desirable? All parents expect their children in the public schools to do a certain amount of home study and most of them assume the responsibility of seeing that some studying is done. The majority of parents would undoubtedly agree to the greater value of the work of the church school. They also recognize the inadequate amount of time available each Sunday in the class. In view of these facts surely no one will dispute the need of some plan of cooperation of home and church school in securing home study. A school which believes in more effective home study sent the following letter to the parents or guardians of all children and young people in the school, and the result in increased interest on the part of the parents was well worth the effort of reaching each family. The letter bore the name of the school, the names of the minister, superintendent, assistant and department superintendents, treasurer and secretary, and the school motto: "At least one-half hour each week of earnest Bible study by each member of the school." It was signed by the minister, the chairman of the Religious Education Committee of the Church Men's Association, and the superintendent of the school. It was addressed "To all who are interested in any way in the ———— Church or Church School," and read as follows:

"The Protestant Church is being stirred from within and criticized from without for the inadequacy of religious instruction given to her members and her children. Under present conditions this education cannot be given in the secular day school. It devolves upon the home, supplemented by the volunteer work of the church schools.

"———— School desires to do all that any school can do. This church school wishes to aid the parents of our city in teaching to their children the Bible and the great religious truths. We have an unusually well-trained corps of teachers, who are giving generously of their time with deep love for the pupils and consecration to the work.

"We have introduced, at increased cost to the church, the best system of books we can find for the work. Able teachers and excellent outline of study cannot in any degree meet the demand of Protestant religious education unless the parents, who under our national system are primarily responsible for the religious training of their children, realize the necessity for cooperation with the church schools.

"As our teachers are all volunteer workers and lack much of the authority which enables day-school teachers to demand and secure study, we invite you to cooperate with us to the one aim of making Protestant religious education more nearly meet the great demand for such knowledge in the midst of our children.

"We would doubtless all agree that the importance of the subject, compared with any other taught during the week, would call for a very much greater expenditure of time, yet as a concrete suggestion at this time we ask your participation for yourself, and your cooperation in connection with any children you have in the church school, in at least one-half hour per week of close study of the Bible in connection with the ———— Church School. This has long been the standard in the work of the home departments of many churches throughout this country. We are adopting this as our standard in all departments. Will you cooperate with us?

"If, also, you are not already enrolled in our school or any other, perhaps you would be interested for yourself in one of the classes listed in the enclosed card. If so, please indicate the class that especially interests you and give or send the card to the superintendent."

The card referred to in the last paragraph suggested the following alternatives:

1. A young women's Bible study class.
2. A young men's Bible study class.
3. A discussion class for adults.
4. A lecture class for adults.
5. A new class for adults who wish to review fundamental facts in the Bible, and may not have been in any Bible class recently.
6. The Home Department, designed for those who, for any reason, cannot come to the church on Sundays.
7. Would you or any one in your household like a Bible class at any other time? If there are three or more who desire it, such a class will be formed to suit the convenience of all.

The other letter was a direct appeal to the homes from the pulpit. It carried this message:

"One of the needs of religious education is the recovery by the home of its primary place in that work. It is well for us to remember that the church school in its beginnings aimed only to reach the non-Christian homes. It was taken for granted that the Christian homes would prefer to train their own children. We need to return to this emphasis of the home as the chief center of religious influence. With its decided advantage as to time and personal ties, the home can accomplish results entirely out of the field of the church school. Parenthood, truly interpreted, carries the sacred obligation of Christian nurture.

"In line with your opportunities, in this direction, will you permit me to suggest some home activities which will contribute mightily to the strengthening of our religious-educational work. 1. Grace at meal times to leaven the material with the spiritual. 2. Family worship at a time most convenient for the whole family. If you are troubled as to how to conduct it, ask your pastor to suggest a suitable manual. 3. Foster group discussion at the table and on other occasions of the practical applications of Christian principles to life. This will help to give you an idea of the trend of thinking of your children and offer an opportunity to correct wrong conceptions of life. 4. Direct their reading along constructive Christian lines. Utilize for the hero-worship stage the splendid literature of Christian achievement. 5. Personally, and in conference with others, keep a close watch upon the standards which govern the social life of your people. 6. Preempt a pew in the church large enough for the whole family and see that it is occupied regularly every Sunday.

"Believing that our fathers and mothers at heart want the best sort of Christian training for their children, I am making this earnest appeal to rally to the support of the church school and to the assumption of your full duties in the matter of Christian family life."

Books for Use in Family Worship

Abbott, Lyman—*For Family Worship*, 2 vols.

Miller, J. R.—*Family Prayers.*

Meyer, F. B.—*Prayers for the Hearth and Home.*

Orchard, W. E.—*The Temple.*

Rankin, I. O.—*Prayers and Thanksgivings for a Christian Year.*

Willett and Morrison—*The Daily Altar.*

For Children and Young People

Beard, Frederica—*Prayers for Home and School.*

Davis, Ozora—*At Mother's Knee.*

Gannett, W. and M.—*The Little Child at the Breakfast Table.*

Richards, T. C.—*Young Men and Prayer.*

Slattery, Margaret—*A Girl's Book of Prayer.*

Verkuyl, Gerrit—*Children's Devotions.*

Home Report Cards

An Experiment in Home Cooperation

By Royal J. Montgomery

PERMANENT RECORD

NAME Georgia Bartlett

DATE ENTERED SCHOOL	COURSE	QUAR. AVERAGE 1	2	3	COURSE AVG.	PROMOTION DATE
10-1-13	First Year Junior	99	93	90	94	6-24-14
9-2-14	Second Year Junior	98	100	92	97	6-26-15
9-4-15	Third Year Junior	99	99	96	98	6-27-16
9-5-16	Fourth Year Junior	93¼	89⅜	70⅛	84	6-21-17
	High School					
9-6-17	First Year High School	88⅜	96¼	90	92	6-22-18
9-7-18	Second Year High School	91	87	95	91	6-20-19
9-7-19	Third Year High School	95				

Card Showing Quarterly and Yearly Average

ONE of the most distressing problems of religious education is the difficulty which practically all church schools encounter in securing lesson study in the home and intelligent recitation in the classroom. Gratifying progress has been made in the preparation of carefully graded lesson material, and most of our new church buildings are planned to serve the educational needs of the parish, but with all of these advantages we have to admit that we are securing very little intelligent response on the part of the pupils.

When the average child compares the requirements of the public school with those of the church school he smiles inwardly. Considered as a *school*, he thinks we are a joke. He takes the public school seriously because it demands something of him. The church school needs to realize that it must dignify its requirements if it is to win his cooperation. Too often we have been afraid to set up a scholarship standard, not appreciating the large element of self-respect inherent in youth which will almost invariably answer to the challenge of something worth while. To offer him a low requirement of scholarship serves to discredit the system of truth which the school offers as a basis for living.

The experience of a church school in meeting this problem is worthy of note. The plan aims to secure, through recitation and examination requirements, such study of the lesson as is necessary for a satisfactory knowledge of the subject. The pupil is carefully graded in each recitation upon knowledge of the lesson and quality of note-book work. A record of these grades is kept. At the end of each quarter written examinations are given upon questions furnished the pupils in advance. In making up the average quarterly grade, the average daily grade counts three-fourths and the examination grade one-fourth. The grade card reproduced herewith (Cut No. 1) shows the quarterly and yearly averages. The plan operates in the Primary, Junior, and Intermediate Departments. Diplomas are awarded upon a scholarship basis, although pupils failing to make the required average go forward with the class but without promotion credential. In some instances they have made up the work in order to secure the diplomas, which, awarded upon this basis, represent accomplishment and have real value in the eyes of the recipient.

NAME ..... ADDRESS .....

Ent'd ..... Class ..... Age ..... Pub. School Grade .....

MONTH	Attendance	Dep.	Rec.	Note Book	Total	Daily Avg.	Exam.	Gen. Avg.
1								
2								
3								
4								
5								
1								
2								
3								
4								
5								
1								
2								
3								
4								
5								

Daily Grade Card

CHURCH SCHOOL REPORT CARD

Name Georgia Bartlett ..... School Red Oak Cong. .....

Street 19 Walnut Street ..... Department High School .....

City Red Oak ..... Year 1917 .....

QUARTER	Days Present	Days Absent	Average Grade	SIGNATURE OF PARENT OR GUARDIAN
FIRST	10	3	88⅜	G. S. Bartlett
SECOND	13	0	96¼	G. S. Bartlett
THIRD	12	1	90	G. S. Bartlett

Final average for year 92 Malcolm W. Irwin Supt.

Harriet W. Cutter Teacher

Report Card for Parents

1. Better teaching.
2. Regularity of attendance.
3. Reduction in number of lesson books lost.
4. Home study and prepared lessons.
5. Cooperation of home.
6. Concentration.
7. Easier discipline because of increased interest.
8. Gain in knowledge of subjects.
9. Deeper respect for truths set forth by church school.

The Junior Temperance Course This Year

By Josephine L. Baldwin

THE temperance movement has made such rapid strides in recent years that it has been necessary to revise the temperance lessons of the Graded Course several times. This year a radical change was made necessary by the fact that the 18th amendment had become a part of the Constitution and was put into operation January 16. The most important alteration in both the pupils' and teachers' books is in the lesson entitled, "Signs of Progress in Our Country." When the lessons were written and in the years since until last year, to make the map "all white" was the goal toward which our eyes were turned, and the aim of the lesson was to enlist the children in the fight for prohibition.

Now that the 18th amendment has made the map white, the method in our teaching is changed. The first step must be to show the children that what has been accomplished is not the last battle of the long struggle, but simply a great success on one of the battle fronts. No law is of any value unless it is enforced, and it will require the undivided and undiminished efforts of all friends of temperance to bring about anything like a real enforcement of the prohibition law. There is imperative need, as imperative now as ever, for strong temperance teaching in order that the men and women of tomorrow may stand as a wall against any violation of the liquor laws. There are signs on every side today that the liquor dealers and their friends are determined to use every weapon at their command to defeat prohibition.

Another aim must be to help the children to become little "citizens of the world" in the desire to assist those who are struggling for prohibition in other lands.

In all temperance teaching for growing boys and girls it is more important, so far as their *immediate* needs are concerned, to warn them against cigarettes, than it is to stress the evils of the liquor habit. The weakening effects of the cigarette physically, mentally and morally when smoked by growing children can scarcely be overestimated. Smoking appeals to them as a daring thing to do and one which shows them to be quite grown up. The past recent years have given the cigarette a standing it never enjoyed before. The increasing use of cigarettes by women is not only a menace to the womanhood of the nation but the example has a baleful effect upon the young. During the war cigarettes by the billion were sent to the soldiers because of the natural desire to give men on the fighting front anything and everything that would be a comfort to them. The bars have not only been let down but thrown aside, and it will require the most constant vigilance and earnest endeavor on the part of Christian people to guard the children against this very great evil.

In the revised teachers' book, as well as in the Pupils' Book for Work and Study, the new points are emphasized, but in the large majority of schools, the teachers will have the book that was purchased last year or earlier. It would pay those who can do so to buy the book as revised this year, for in the appendix there is a condensed history of the 18th amendment and the events leading up to it, the text of the amendment, an account of war-time prohibition, a discussion of the next step and of the aim to make the world map white.

Amendment to the Constitution of the United States

Adopted by the Sixty-fourth Congress January 16, 1919

Article XVIII

Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by the Legislatures of the several states as provided by the constitution within seven years from the date of the submission hereof to the states by the Congress.

The pupils are more likely to have new books than the teachers and there are some questions in this one that were not in the other. Answers are given here for the benefit of the teachers who cannot get a revised copy of the teachers' book. The first search question is the same as it was in the other book and the answer is found by doing a sum in arithmetic. The other questions follow:

"What was the first country in the world to have a national prohibition law?"

China. Two thousand years ago the liquor problem became so serious in that country that it threatened to weaken if not extinguish the Chinese race. An Imperial decree prohibiting the use of intoxicating liquors was made in 459 B. C. and a wide-spread sentiment was created, but it was in favor of moderation rather than of abstinence. There are few Chinese today who do not drink at all.

"How many countries in the world now have a prohibition law?"

There are only three, namely, Finland, Iceland and the United States, that have an absolute prohibitory law.

"When and by whom was the first resolution for nation-wide prohibition introduced into our National Congress?"

The idea of national prohibition was not as new when it became a fact as some people seem to think, nor was the resolution of 1914 the first of the kind that had been presented to the Senate. Forty-two years earlier, in the Centennial year of the Declaration of Independence, Senator Blair introduced a resolution into the United States Senate proposing national prohibition. Between this first resolution and the final success there were many years of steady, persistent effort on the part of all temperance workers in spite of every kind of opposition that the liquor interests could devise.

If your pupils do not have the new work book, ask them to write under the map of the United States, "The Map Made White, January 16, 1920," and, if they are ready to promise that they will do their part, have them write also, "We Will Keep It White." The questions for discussion in the revised Work Book are these:

"Which is the greatest asset of a nation, the money it has or its boys and girls?" It is well known that the smoking of cigarettes has a bad effect upon any one, but upon a person who is not yet fully grown the evil effects are much greater. Cigarette smoking weakens the growing body, makes the mind slow and dull, deadens the conscience, leads to bad company, and to the formation of many bad habits. What might our country do to protect its young people from this "white slaver"?

Some of our States have enacted laws prohibiting the manufacture and sale of cigarettes. In other States there are laws restricting the sale by prohibiting sales to minors. Others prohibit the sale or gift of tobacco in any form to minors. Which is the best way?

Every teacher should save plenty of time for a frank conversation with the class on the subject of the cigarette evil and the best methods for restricting it.

A Temperance Program for the Junior Department

I. Song of Worship Without Words

The Russian national hymn, or the one written by G. W. Warren, played on the piano as a call to order and silence, ending with chords as a signal for all to stand.

II. Worship.

Superintendent: "Righteousness exalteth a nation: but sin is a reproach to any people. Proverbs 14: 34.

Response: "Be of good courage and let us play the man for our people, and for the cities of our God." 2 Samuel 10: 12

1. Sing *America, the Beautiful*, first, second and fourth verses.

"O beautiful for spacious skies,[1]
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

"O beautiful for heroes proved,
In liberating strife,
Who more than self their country loved,
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

"O beautiful for patriot dream,
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears.
America! America!
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

III. Information.

1. Story of the Eighteenth Amendment.

A brief story of the adoption of the amendment and an outline of the events leading up to it, given by a Junior boy.

IV. Thanksgiving.

1. Doxology sung by all, standing.

V. The Next Step.

1. A statement of the things that remain to be done, for instance, securing the enforcement of the prohibition law, helping other nations to secure similar laws, and preventing the smoking of cigarettes by minors—by a Junior girl.

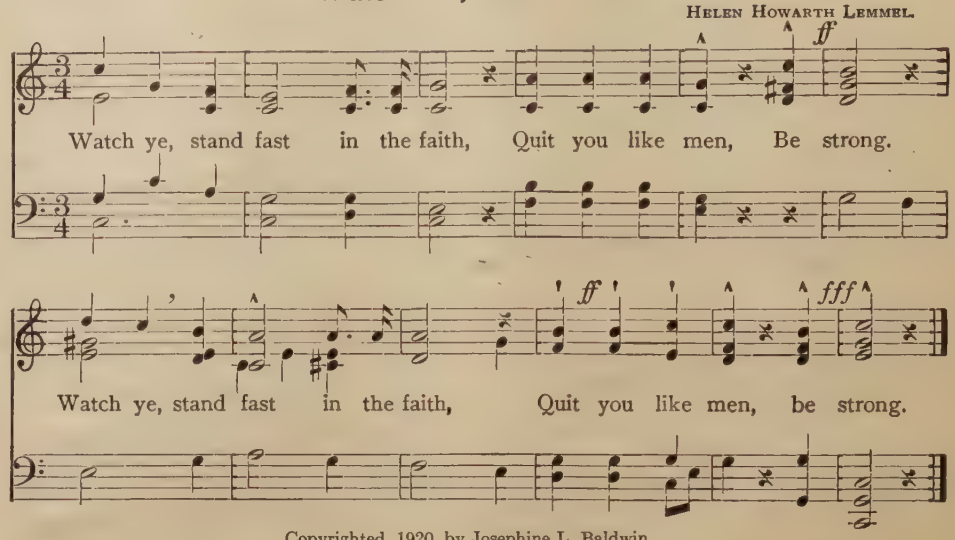
VI. A Call to Service.

1. *Watch ye, Stand Fast.*

[1]America the Beautiful, by Katharine Lee Bates.

Watch Ye, Stand Fast.

HELEN HOWARTH LEMMEL.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Watch ye, stand fast in the faith, Quit you like men, Be strong.
ff
fff
Watch ye, stand fast in the faith, Quit you like men, be strong.

Copyrighted, 1920, by Josephine L. Baldwin.

VII. Worship.

Superintendent: Jehovah is my light and my salvation, whom shall I fear?

Response: Jehovah is the strength of my life, of whom shall I be afraid?

Teachers: Though a host should encamp against me, my heart shall not fear.

Pupils: Though war should rise against me, even then will I be confident.

All: Wait for Jehovah: be strong, and let thy heart take courage. For thus saith the Lord, "Let him take hold of my strength." Psalm 27: 1, 3, 14; Isaiah 27: 5.

VIII. Prayer Service.

1. *Silent prayer.* Asking God to bless our country and every effort that is being made to keep it free from the evils of intemperance.

2. *Prayer:*

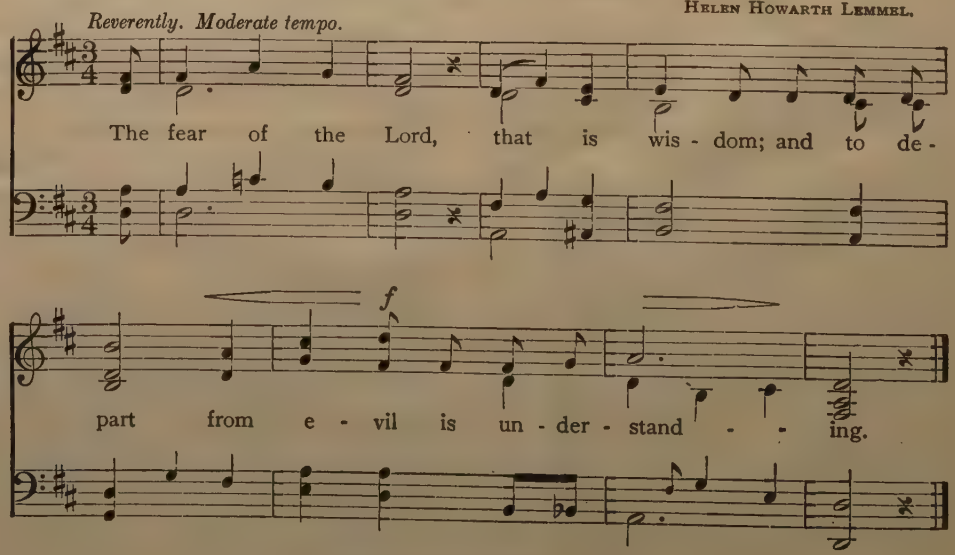
Our Father in Heaven, we thank thee for the men and women and the boys and girls who, in the years that are past, have worked for temperance and whose efforts have been crowned with victory. Wilt thou help all of us to have the courage, the wisdom and the strength to fight against everything which weakens thy children and makes them unfit to serve their fellow men. Guide us in all that we do that our thoughts, words, and deeds may be pleasing in thy sight. Amen.

IX. Closing Sentence.

The Fear of the Lord.

The Fear of the Lord.

HELEN HOWARTH LEMMEL.



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The Making of a "Habits and Attitudes" Chart

By a Junior Sunday School Class[1]

By Genevieve Sherer

MISS RANKIN'S class consisted of boys from nine to twelve years of age.

For some time Miss Rankin had wished to introduce the subject of making a character or habits and attitude chart. She desired to have the chart made by the children, rather than dictated to them, feeling sure that if they should make it, they would gain far more from it than if it were presented to them ready made by an adult.

She considered the method of introducing the subject, realizing that she might make her starting point from a story related to the class or from a historical character or incident. She finally decided to wait until some experience of a member of her class gave a natural opening for the subject.

This occurred in the following manner: One of the boys, who was seldom absent from Sunday school, did not answer at roll call. The teacher made inquiries and another boy said, "Jim had to go to the hospital. He got hurt bad. And say, Miss Rankin, he never hollered a bit either. He's got sand, he has."

Jim's case was discussed and the subject of courage was well before the class.

Nearly every boy was anxious to relate some experience either of his own or of some one whom he knew, where great courage had been shown.

All these accounts bore upon physical endurance.

"Suppose," said Miss Rankin, "you wanted to tell just what courage was. Just what would a boy who was courageous do or not do?"

"He wouldn't be a cry baby when he was hurt," said one boy.

"He wouldn't be afraid of anything," said another.

"He wouldn't be afraid of a bigger feller."

"He wouldn't be afraid to do what the fellows dared him to."

"Suppose," said the teacher, "that other boys dared him to step in front of a moving train, would it be showing courage to do it?"

"No, he'd be a nut to do it," replied one.

"Then we don't count foolish risks as courage, do we?" asked Miss Rankin.

"No, ma'am."

"Are there any other ways of being courageous besides not making a fuss when you are hurt and not being afraid to attempt hard stunts?" There was a silence.

"Does it take courage to do hard things with our minds too? How about hard lessons at school? Does it take any courage to attack them?" asked the teacher.

"Sure."

"Suppose a boy fails, does it take courage to go on trying till he succeeds?"

"Yes."

"Suppose a boy took another boy's knife and lost it, would it take courage to go and tell on himself and give him his own knife or to save up his spending money and buy the boy a new one?"

"You bet it would."

"Now," said Miss Rankin, "let's see how many different things we have found a boy must do if he is courageous.

"First: He must bear pain without flinching.

"Second: He must be willing to attempt to do hard things either with his body or his mind.

"Third: He must be strong enough to go on trying after he has failed.

"Fourth: He must tell on himself when he has done wrong and do what he can to make things right again.

"There is one more way—the most important of all. Does any one think of it?" asked Miss Rankin.

Not receiving the response she wished, she said, "I am going to tell you about a boy and then I believe you will think of it."

"Last summer some boys organized a baseball team and called it 'The Greys' after their captain, whose name was Grey. There were the necessary nine boys and three substitutes besides. One of the substitutes was as good a pitcher as the regular pitcher. The father of the captain had been a player on the varsity team at his college and was greatly interested in the games.

"In the town was another team of boys about the same age, against whom the Greys often played. They had played two games during the month and each team had won one game. The final game of the season was to be played on the coming Saturday afternoon. All the boys had been practicing every minute they could spare and each team felt sure of winning. John's father had promised that he would give a picnic to whichever nine won this game.

"Fred Hanson was the regular pitcher and a fine one he was. Even the high-school nine said Fred knew how to pitch. His substitute, Will Green, was just as good at it, but seldom had a chance to play in one of the important games, for Fred was always there and the position belonged to him.

"At last the great Saturday came. The boys were all excited and could hardly wait for two o'clock, which was the time for the game to begin.

"When Fred Hanson came in to dinner at noon his mother looked so tired and ill that even in his excitement Fred noticed it and asked her what the matter was.

"'Baby is sick, Fred,' said his mother, 'and you know father is to bring company home to supper tonight. I don't see how I can ever get ready for them and take care of baby at the same time.'

"'Oh, dear,' sighed Fred, 'if it only wasn't the big game this afternoon, I'd stay home and help.'

"'I don't want you to lose your game, dear,' said his mother. 'Besides, there is nobody who could take your place as pitcher, and you must not leave your team crippled.'

"'Oh, yes, mother, Will Green is just as good a pitcher as I am, and he'd love to get the chance to play. It's only that I want to play myself.'

"'Well, dear, I shall manage somehow,' said his mother bravely.

"When Fred looked at her tired face he knew that he could not be a slacker. 'I'll stay and help you, mother,' he said, trying to smile. 'I'll begin by washing the dishes.'

"As he stood near the window over the sink washing dishes and whistling to keep himself cheerful, Will and John came by the house. They heard him and called, 'Hurry up, Fred, we want to practice a little before the game.'

"'I can't play,' called Fred. 'Will, you'll have to take my place.'

"Just then the other boys came along. 'Can't play? Oh, you're kidding us. Come on, hurry.'

"'Honest I can't,' said Fred.

"'Why not?' asked John.

"'Mother needs me here. Baby is sick and there are lots of things to do. That's why.'

"'Why can't you do them some other time?'

"'Good-bye, fellers. Say, win that game, do you hear?'

"'Oh, come off, Fred. What's the matter with you?'

"'Nothing. I told you I can't go.'

"'Baby's nurse, mother's pet, has to wash the dishes and mind the baby,' called one of the boys.

"'Shut up,' said Fred.

"'Let him alone. He's a sissy. We don't want him on our team, anyway. Hey, John, you're captain. Why don't you put Will in his place?'

"In spite of their taunts, Fred went on with his work whistling as hard as he

[1] See "Emphasizing Habits and Attitudes of Christian Citizenship," in the April issue.

could. The boys went on to the ball field, where they won the game, which was a very close one.

"'Why, where is Fred?' asked John Grey's father, who had been watching the game.

"'Oh, he's home minding the baby,' laughed one of the boys.

"'Do you think he would rather stay away from the game and help his mother or come here and play?' asked Mr. Grey.

"'Well, why didn't he come then?' sneered Will.

"'I'll tell you why,' said Mr. Grey, 'if you will tell me why a soldier doing guard duty at night doesn't find a comfortable place and go to sleep. It would be pleasanter than keeping awake in the cold, wouldn't it?'

"The boys had nothing to say to this.

"'I want to tell you,' said Mr. Grey, 'that the biggest victory that has been won by this team today has been won by the boy who didn't play. If he keeps on as he has begun, some day he will be the kind of man you will all be proud to call your friend. I am proud to call him my friend today, and now I am going to tell him so.'

"'We'll all go,' said the boys. 'We were kind of mean to him, I guess.'

"That is the end of my story," said Miss Rankin. "Now can any one tell me the other way of being courageous?"

"Do what you don't want to, 'cause you orter," volunteered one boy.

"Not minding, when people make fun of you," said another.

"Is that easier or harder to do than the other things we talked about?"

"Harder."

"Yes, that takes more courage than anything else."

A discussion as to the relative values of the different courageous acts mentioned was then taken up. This was based upon which act took most courage. Assisted by the teacher, the class came to the conclusion that placing the most important kind of courage at the end of the list, with the others following in the order of their importance, the list would read as follows:

A boy who is courageous will:

First. Do right even when he loses something he wants by doing it, and even when others make fun of him for doing it.

Second. When he does wrong he will tell on himself and make things as right again as he can.

Third. He will try to do hard things both with his mind and body when they ought to be done.

Fourth. He will keep on trying even when he fails at first.

Fifth. He will endure pain without making a fuss about it.

The teacher wrote this list on the blackboard as the pupils gave it to her and they then copied it into their books. Thus the making of a character chart was begun.

The Religious Education of Young Children

By Elizabeth Jenkins

PRESENT-DAY education of young children begins, not with a study of "original sin," but with a study of original nature, what children are by inheritance. Instead of thinking of them as all bad, as some of our older theologians would have it, or as all good, as Froebel devoutly maintained, we now think of them as having in their original nature tendencies for both good and evil. Which of these shall be in control is the eternal conflict whose outcome is determined partly by inheritance, partly by education both secular and religious.

The religious education of young children relates their everyday experiences to the Source of all good. This may be done directly through stories, songs, pictures, and habit training, or it may be done indirectly through the influence of people and environment.

The Greeks, who were unusually sensitive to these indirect influences, based their great poem, the Iliad, on the thought that the God without calls to the God within. That is what happens to the little child when he is surrounded by influences that call forth his higher nature. The great out-of-doors does this. More often it is people that call it forth. As Jesus of Nazareth came to show men what God is like, so, in lesser degree, men show a little child what God is like. That is why it matters so much who takes care of him, for he is open to all influences, in fact, is powerless to resist them.

Naturally his ideas reflect his home life and are exceedingly simple. God, the heavenly Father, is like his father, only bigger and living up in the sky. Why there is not a "Mrs. God" he does not understand, nor why when he goes into God's House he does not see God. This mysteriousness of the unseen God arouses his sense of wonder, and the wonder grows each time he asks, "Who made it?" and we answer, "God made it."

When this question and answer come in the midst of a mighty storm, when the forces of nature seem loosed to cow all humankind, the child associates God with the mightiness of the storm. When the question and answer come in the evening quiet, when the heavens spread their benediction o'er the weary earth, the child associates God with the majestic calm and beauty of the nighttime. So it is in his joyous play in the sunlight of out-of-doors, and in the simple round of his daily life, until he builds up in his mind an idea of God that embodies all that he knows of the greatness and goodness of life.

Jesus is less mysterious to children, for they early see pictures of him, hear stories of his birth and of the wonderful things he did. All of this is more understandable either because it is like something in their own home life, or else, as with the miracles, it is a part of the wonder world in which children live quite as much as in the real world of their elders.

So when children pray, they talk to God and to Jesus quite as naturally as they talk to those in their wonder world. The bedtime prayer is a familiar example of this. Just here it may be well to utter a word of warning because of the fear which these prayers too often express. That of the little Scotch girl's was a childlike mixture of the mysterious and the real:

"Frae a' witches and wirricoos,
Frae a' things that go boomp i' the nicht,
Gude Lord, deleever us."

Anything but childlike, however, is the familiar prayer that has come down to us from Puritan times:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take."

The fear of death expressed in the last two lines was characteristic of the days when in all religious teaching the emphasis was placed upon preparation for death rather than for life.

We are beginning to understand, as our fathers did not, the cruel wrong done to child nature in allowing terrifying thoughts to sink into his unconsciousness at bedtime. Physicians tell us that nervous diseases often begin in that way. Instead of fear, the child should have a sense of protecting love and care. The feeling of trustfulness thus engendered will be a strength to him throughout life.

A bedtime prayer more in keeping with our present thought is the following, well known except for slight changes in the last two lines:

"Now the light has gone away,
Jesus, listen while I pray,
Asking Thee to bless and keep
Thy little child in quiet sleep."

Long before the little child can say this prayer himself, his father or mother may say it for him. Gradually he will begin to repeat a word here and there until he can say the whole prayer without any special teaching. The father's and mother's reverent attitude makes its own impress, and the experience will remain a precious heritage throughout the child's life.

The same is true of the "Grace" at mealtime. One, simple and childlike, is:

"I fold my hands and bow my head,
And thank Thee, God, for this my bread."
Amen.

In this way the child's food is given an added significance. If he is taught, as Robert Louis Stevenson put it, to

"——— behave mannerly at table;
At least as far as he is able,"

the meal will gain in social significance. More depends upon this early training than is usually realized. For instance, the child who is allowed to be either capricious or gluttonous at table will find it extremely difficult later on in life to control his appetites. In fact all of the physical habits in regard to food, sleep, bathing, exercise, determine in a large measure the final outcome of the conflict between the higher and the lower self.

Herein is the crux of the whole matter educationally, for unless the child's religious training is made a part of his daily life, is associated with *what he is doing*, it will not play an effective part in the development of his character. This is where adults blunder and where children are unwittingly wise, for children naturally act out their thoughts and feelings, while adults too often persist in thinking of education as something apart from everyday life. Religious teaching in terms of abstract truths, such as salvation or charity, is far beyond the understanding of a little child. What he knows he learns through his senses—sight, hearing, smell, taste, touch.

If we wish him to get some understanding of the care and protection given him by his heavenly Father, we must give the child the care of some creature smaller and weaker than himself. A cat or a dog that is dependent upon him for food, shelter, and petting will provide the first-hand experience that is necessary if he is to understand even in a simple way what the care of another involves. Coleridge expresses somewhat the same thought:

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us
He made and loveth all."

Indeed, it is to the poets, with their true understanding of child nature, that we must look for an interpretation of the child's religious thought and feeling. William Blake became as a little child when he wrote that tender poem beginning:

"Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bade thee feed
By the stream and o'er the mead?"

Just as truly did Christina Rossetti express a child's sense of the mysteriousness of the wind:

"Who has seen the wind?
Neither I nor you:
But when the leaves hang trembling,
The wind is passing through."

Even more familiar is Wordsworth's ecstatic:

"My heart leaps up when I behold
A rainbow in the sky."

And the old rhyme with its childlike

"I see the moon and the moon sees me:
God bless the moon, and God bless me."

For the child thinks of everything in relation to himself—the moon follows him, the stars look down upon him.

So the poet and child go hand in hand down the pathway of life, both with dear delight in common things, or things grown common to those of duller sight. The writer remembers days when her work was lightened by a little child's joy in such homely things as spouting steam from the teakettle, the dancing sunlight on the kitchen floor, the play of fancy amongst slow-moving clouds peopled with creatures of the child's imagining. May it not be that the child embodies for us the vision of life, and without that vision we perish?

Some one has well said that "the vision without the task makes the sentimentalist, and the task without the vision the drudge." This saying proves most helpful as we guide this joyous creature of fact and fancy, the little child, so that he may see the fact and yet not lose the fancy. For is it not true that without the facts of life, fancy may run away with the child, may lead him, Pied Piper fashion, far from the world of reality where his work awaits him? Is it not equally true that fancy kept in touch with life may lead to invention, creative art, and to the quest that leads forever on to the higher achievements of mankind?

Nowhere are the fact and fancy of life so well mirrored to the child as in stories, especially stories of people and animals in circumstances similar to his own. Among those in the Bible that appeal to him are: The Story of the Christ Child, Moses in the Bulrushes, Daniel in the Lion's Den, Joseph and His Coat of Many Colors, The Parting of the Red Sea, Elijah and the Ravens, the miracles of Jesus, such as Calming the Storm, and Feeding the Five Thousand.

These stories should be told not once, but many times, and at short intervals, as the little child's memory is brief, sometimes a matter of a few hours only. Furthermore, the child likes the story repeated in the same words. That is the way he learns. The language used should follow that of the Bible as nearly as possible while we keep the story childlike, for nowhere do we find such beauty and nobility of expression as in the Bible.

Pictures also help the child to understand the story, besides being an unfailing delight to him. Those of people and animals in action, childlike in conception, and printed in color with comparatively little detail, are best suited to his early years.

Song and story are closely related in a child's thought, so closely that he sings little sentence songs quite naturally, and should be encouraged to do so, as they fit the range of his voice and are within his understanding. He will also try to sing the refrain of songs that he hears often; consequently it is for his elders to choose which songs shall sing themselves into his memory. Only the simplest songs should be taught him, such as:

"Twinkle, twinkle little star,
How I wonder what you are!"

And Luther's hymn written for his children:

"Away in a manger,
No crib for his bed,
The little Lord Jesus
Laid down his sweet head."

The day on which most thought is naturally given to these songs and stories is Sunday, when the more permanent values of life are stressed. Just how the day shall be observed is a matter for each family to decide, but whatever the decision, it should be remembered that child nature is the same on Sunday as on any other day, and that the day should be a happy one. Where the child is taken to church and it is necessary for him to remain throughout the service, a picture book, picture cards, a piece of string, a nap or some other quiet occupation may prevent him from disturbing others. No doubt the spacious building, the reverent congregation, will awaken in him something of that awe and wonder which are a part of the spirit of worship, but he will experience these on a plane more suited to his years when, at kindergarten age, he takes part in the Sunday-school service.

Whatever his parents think is right in the way of Sunday observance the little child will accept without question, for his ideas of right and wrong reflect those of his parents. He has no basis of judgment. That must be formed through the years. To him wrong is that of which his parents disapprove, right is that of which they approve.

His love and obedience go out to them in proportion as they satisfy his needs of body, mind, and spirit, in fact, his whole nature opens out to them as it never does to those in a more formal relation. Here is the parents' opportunity to influence their child in a never-to-be-forgotten way, and as no one in after years can ever do. The trust and affection growing out of this relation will continue throughout life *if parents grow with their child*, enter into his interests, and *keep his confidence* so easily won and so easily lost in childhood. Herein lies not only the crowning joy of parenthood, but the safeguarding of the child in the conflicts of the spirit that beset the pathway of those who fare forth in childlike trust or in high adventure to seek the life abundant of infinite promise.

Sweetest time of all the year
Is the joyous time of spring
When grass is green
And skies are clear
And birds are on the wing.
FREDA MAYNARD

"Come, Let's Play" on Children's Day

By Jessie Eleanor Moore

IT was children's day. On their own tiny chairs down in front of the pulpit sat the tiny tots of the beginners' class. The church was full to overflowing, with admiring parents and friends. The big church and the sea of faces was a new experience to many of the small beginners. Their own little chairs seemed the only familiar things, the only things that spoke to them of the peace and quiet of their room, where flowers, pictures and bright sunshine made them feel contented and at home.

Suddenly, teacher seemed possessed with the idea that they must leave those chairs and walk up on the platform. Some went quickly, but the more timid ones sat still holding fast to their chair seats. With much assistance, and many whispered commands they were finally arranged in a long line across the front of the platform.

Then the piano began to play a familiar song and teacher sat down in front mouthing the words and encouraging them to sing. Some were so delighted with the new view of the environment which this lofty height afforded them, that they quite forgot to sing, others were too busy waving to mother. Those who had objected to leaving their chairs were really suffering from fright and stood with a finger in the mouth just ready to cry. Then they attempted to repeat the twenty-third Psalm.

The constant drill during the previous weeks had grown irksome, and they had no interest anyway in what was to them an unmeaning combination of syllables; many because of diverted attention or fright, did not respond at all; so after a few lines the voices dwindled down until teacher was saying it alone. "Oh, dear," thought the teacher, as she marshaled the little ones back to their chairs, "and I worked so hard to have them do it well."

It was children's day in another place. The beginners children sat on their own little chairs in front of the pulpit. When it was their turn to contribute to the program, teacher stood in front of them. "Come let's play about father bird and mother bird," she said. "All the children who want to, come with me." She tripped up the pulpit steps and the children followed by twos and threes. Some of the tiniest children remained in their chairs, but no notice was taken of them. Once on the platform they joined hands and formed a ring. The teacher unclasped the hands in one place, thus forming a half circle with the open side toward the audience. This was done without any directions about how or where to stand, which tends to make the children self conscious. The soft music which was played during the gathering on the platform ceased. "Who will be the father bird?" asked the teacher. Several volunteered. "I want to be the mother," said one little girl, just as she had done many times before in the beginners' room. These two flew back and forth bringing imaginary straws for the nest, while the children sang:

"Father bird and mother bird
Built a nest together,
Safe and high and near the sky,
Warm in any weather."[1]

Three children were chosen for eggs, and mother bird hovered over them while all listened for the "peep, peep," of the little birds.

"Father bird and mother bird
Heard their babies crying,
Tweet, tweet, tweet, some more to eat,
Fast they hurried flying,"

sang the children while the little ones were fed. Then all anxiously watched the babies hop away and at last spread their arms, like wings, to fly.

"Father bird and mother bird
Need to work no longer.
Young ones go, to and fro,
Stronger now and stronger."

The children apparently forgot that they were on a platform with many eyes peering at them. Of course, they reflected the attitude of the teacher. She seemed undisturbed and happy in the play. They entered into the free and easy conversation between the singing. They spoke of materials for birds' nests, and of father bird bringing food while mother must stay on the nest, and of the hungry babies. Teacher skilfully suggested the verses: "The birds of the heaven have nests. They sing among the branches." At the close they repeated, "Our heavenly Father feedeth them," and sang together: "We thank the heavenly Father. We thank the heavenly Father. We thank the heavenly Father, kind and good."—(*Object Lessons for the Cradle Roll*, Frances Weld Danielson.)

"Your children were so cunning this morning, how you must have worked with them."

"No," said teacher. "That is just one of our little songs which we have played many times. The children would probably have chosen it if we had had our own session today. We did not do anything for the occasion. Come and see us any Sunday, and you will see just that sort of thing going on."

It is bad psychology to point a moral and it is a very poor tale indeed if there is a need to point one. As children's day approaches, gather together a few of the songs and plays which your children are enjoying and group them so that there is a connection in thought. Do not look upon

[1](Folder 2—International Graded Lessons, Beginners' Course.)

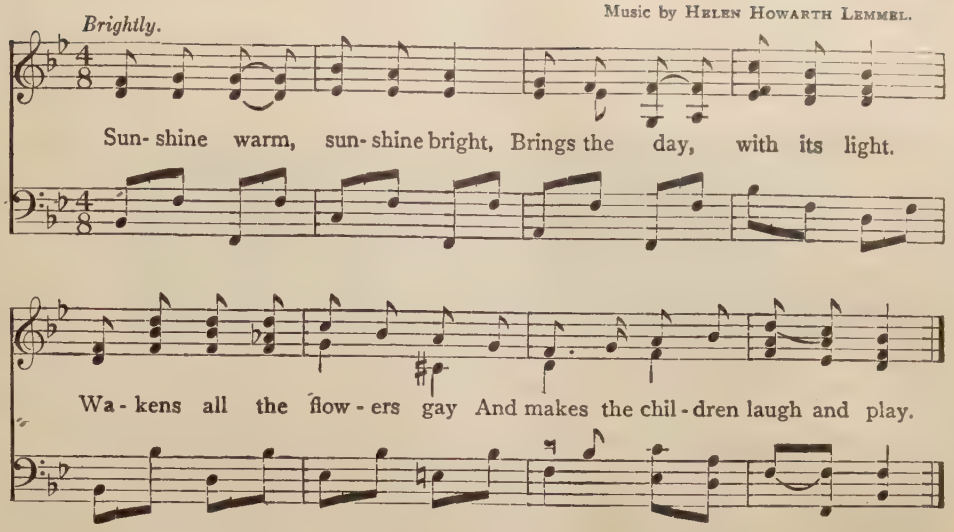
it as a rehearsal. Take the children's attitude towards it; they repeat and repeat just for love of doing. Of course, the teacher may note during these Sundays the children who respond to certain parts especially well, and keep them in mind when the day arrives.

The material for the little service which follows is based on the beginners' lessons, and would naturally be a part of the spring nature talks. Substitute for the songs suggested those that are more familiar to your own children.

Program

While soft music is played, let the children follow you to the platform. There is less self consciousness about it than if they go first. Form them in a half circle, seated or standing. A few bars of the music will introduce the first song.

Music by Helen Howarth Lemmel.


Brightly.
Sun- shine warm, sun- shine bright, Brings the day, with its light.
Wa - kens all the flow - ers gay And makes the chil - dren laugh and play.

Words and Music Copyrighted, 1920, by Jessie Eleanor Moore

God's Out-of-Door Helpers

Song: "And just as many daisies
As their soft hands can hold
The little ones may gather,
All fair in white and gold.
Here blows the warm red clover,
There peeps the violet blue.
Oh, happy little children,
God makes them all for you."
—"The Alder by the River." (third verse only)—*Songs for Little People*, Danielson and Conant.

Or—"Daisies"—*Child Land in Song and Rhythm*, Jones and Barbour.

Teacher: "It takes three of God's out-of-door helpers to make the daisies grow. What are they?" (Take the one which the children suggest first and play and sing about it; then take another; the order is not essential.)

The Wind

Neither I nor you,
But when the trees bow low their heads,
The wind is passing through."
Songs for Little People.

Or "The Merry Breeze"—*Child Land in Song and Rhythm.*

"The Wind"—*First Year Music*, Hollis Dann.

Teacher: "Who will show us something that the wind blows? Don't speak a word, just show us." (After one child has shown the action, all may repeat and the wind song may be sung as often as desired.)

1. Trees—hands raised high and swaying back and forth.

2. Kite—Child may run pretending to hold the string.

3. Weather vane—Child may stand with arms outstretched and turn back and forth, or with arms raised high, turn hand back and forth.

4. Clothes on line—Show motions for hanging clothes on line.

Teacher: "Let us sing a 'thank you' to the heavenly Father for his good gift of the wind." Song—"Thank Him, Thank Him, all ye Little Children," or "Can a Little Child Like Me," (chorus only)—*Songs for Little People*—or "We thank the heavenly Father"—*Object Lessons for the Cradle Roll.*

The Sun

Song: "A Sunshine Song." (See music above.)

The Rain

Song: "Rainy Day." (Use music above.)
Patter, patter goes the rain,
Splashing on the window pane.
I am glad, for do you know
It makes the grass and flowers grow.

Or "The Rain"—*Child Land*, "Raindrops"—*First Year Music*, also "Storm and Sunshine" (verse 2), "Hear the Raindrops"—*Songs for Little People.*

Teacher: "What else does the rain help us do? Some one go in the middle of the circle and show us and we will guess."

1. Washing face and hands.

2. Washing clothes.

3. Drinking.

(One child shows action and others all repeat.)

4. Giving birds a drink.

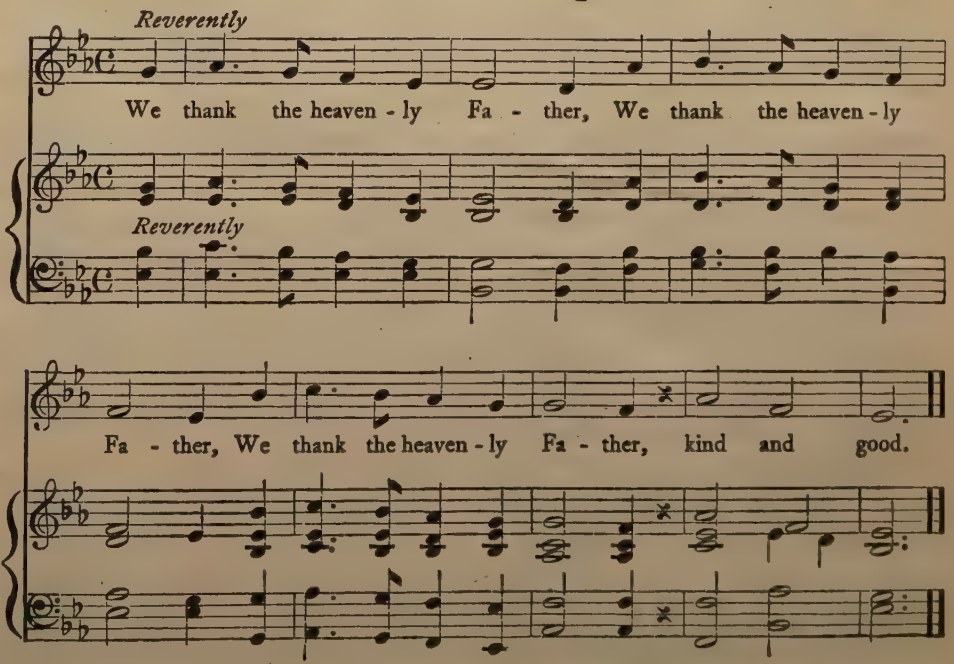
(One child fills an imaginary pan with water, and places it carefully in the center of circle. Children in the circle may be birds and fly about and stop to drink.)

5. Watering flowers.

(Children chosen from circle may be flowers and stand with drooping heads—one child pretends to water them and they holds heads up.)

Song of Thanks

Praise Song


Reverently
We thank the heaven - ly Fa - ther, We thank the heaven - ly
Reverently
Fa - ther, We thank the heaven - ly Fa - ther, kind and good.

From *Object Lessons for the Cradle Roll*, used by permission of the Pilgrim Press

The National Emergency

(Continued from page 22)

countries seem to have made more progress in this direction than we have. Only one-fifth of the teachers in the United States have had two years' training beyond their high school, while two-thirds of the teachers in England have had such training. In many continental countries 100 per cent of the teachers meet this requirement. The solution lies along two lines: the financial return for teaching must be made attractive and teaching must be recognized as one of the most important of the professions. The *nation* must give serious consideration to these questions if a remedy is to be found.

These facts were presented in a forceful way by Professors George D. Strayer and W. C. Bagley of Teachers College, Columbia University, New York City. Dr. Hugh S. Magill, Field Secretary of the National Education Association, then outlined plans now before Congress which will make the nation responsible for the settlement of these questions. The situation in our public schools today, the facts noted above, and the urgent need for national consideration of our whole educational policy, gave rise to the framing of the Smith-Towner Educational Bill (H. R. 7, and S. 1,017).

This bill contains two principal provisions—the creation of a Department of Education with a Secretary of Education in the President's Cabinet at its head, and the authorization of an appropriation of $100,000,000 to aid and encourage the States in the promotion of education. The bill embodies two fundamental ideas, a Secretary of Education and federal aid.

The Crisis in Religious Education

A striking similarity will be found between the weaknesses of our public schools and the outstanding needs in the field of religious education. Perhaps the greatest of all handicaps under which we have been working up to the present time is our lack of accurate knowledge as to what conditions really exist. We do not know what is being done in our church schools. In the past anyone who may have suggested that a scientific study of things as they *are* should be made before we attempt to plan for things as they *should be*, has been met with ridicule and indifference. We are beginning to see that such a policy is a mistake. *We must know conditions before we can make them better.* This is a common-sense policy and will be indorsed by every clear-thinking citizen. Such thorough and scientific investigation of present conditions has been started by the Survey Departments of the Interchurch World Movement.

Expert statisticians report that the study of approximately 6,000 churches, selected from various typical communities, will give information representative of the entire group of churches throughout our country. By such intensive studies of selected churches and communities, we shall be able to command just as accurate statistics concerning the educational situation in our churches as are furnished by the National Educational Association concerning general education. Two types of information are necessary in making these surveys—general statistics, already available, and information to be gathered for the first time. The survey has not yet been completed for any one item in all of the 6,000 churches, but the department has completed surveys of all the items in certain typical communities.

A Typical Survey

Stereopticon slides showing the results of the survey in a small city in Massachusetts were presented at the afternoon session of the conference by Professor Walter S. Athearn, director, American Religious Education Survey Department. The following statements indicate some of the information he has secured in this typical survey:

Half of the students in church schools attend less than half the time.

For every day absent from public school, students are absent three Sundays from church school.

Of 100 church school teachers:

Eight did not finish the eighth grade in school.

Sixteen completed only eight years in the public school.

Thirty-one had some training in high school or business school.

Thirty-one graduated from high school.

Eight had some college training.

Six graduated from college.

Fifty-two per cent of the teachers in church schools began teaching between thirteen and twenty years of age.

Forty-three per cent of the teachers are engaged in clerical occupations; twenty-one per cent are home makers; twenty per cent come from professional service; then follow the trades, manufactures and industries, domestic and personal service and transportation.

Five startling facts are apparent from this survey:

1. Millions of girls and boys in America are absolutely unreached by any kind of religious education or training.
2. The time given to religious education is inadequate.
3. Teachers and officers in our church schools, voluntary workers, are untrained, immature and unsupervised.
4. The curriculum material is inadequate.
5. The financial support is extremely meager.

To meet these problems there are needed:

1. A program of Sunday-school extension that will give religious training to every child in the nation.
2. More time for religious education secured through week-day and vacation Bible schools.
3. Close supervision and practical training for voluntary workers, and training schools for professional leaders.
4. Enriched courses of study.
5. A more generous financial support.

As in the public-school situation, America must be aroused to this emergency before a remedy will be found. This is the immediate task before the Religious Education Department of the Interchurch World Movement—to find out the facts of the situation and to let them be known. The building of national, State, and denominational programs of religious education and the outlining of material and methods are dependent on an accurate knowledge of what is happening today. Such a thorough investigation in the field of religious education has never been undertaken in the history of our country. That it is of first importance if we are to preserve in the life of our people the Christian principles on which the nation was founded is beyond question.

Resolutions Adopted

The convictions of the representatives of the religious press of the country were expressed in the following resolutions. To meet the national crisis in general education it was

Voted: That the editors here assembled unanimously urge the early passage of the Smith-Towner Educational Bill (H. R. 7, and S. 1,017), providing for a Secretary of Education in the President's Cabinet and providing Federal appropriations to encourage the States in the promotion of education. Also that we pledge ourselves to promote this national educational measure through the columns of our publications, especially urging ministers and laymen to support the bill and to urge their Representatives and Senators to vote for its enactment. To meet the national crisis in religious education, it was

Voted: That the editors pledge their support to this program of religious education and that they commend the general character of the survey as outlined and the methods of the American Religious Education Survey Department of the Interchurch World Movement.

Who can blame the teacher for deserting the schoolroom to seek a livelihood in business and other more profitable callings? Who can blame him for seeking an income sufficient to meet the most necessary expenses?

A radical change in our attitude toward the salaries paid to teachers must come if the best men and women are to be saved for the profession. The backbone of our Nation is its school system. If we allow it to deteriorate by the withdrawal of its most capable leaders, the Nation will pay the penalty.—Richmond (Ind.) *Palladium.*

The Restoration of Family Worship

(Continued from page 5)

"Sun of my soul" (evening).
"God is love, his mercy brightens."
"Away in a manger."
"Day is dying in the west."
"The Lord is my shepherd, I'll not want."
"O Master, let me walk with thee."
"O Zion haste, thy mission glad fulfilling."
"Fling out the banner."
"Jerusalem the Golden."
"For the beauty of the earth."
"Jesus loves me."
"O love that wilt not let me go."
"Jesus, Tender Shepherd, hear me."
"America the Beautiful."
"God save our splendid men."

The important thing under this head in any family is to encourage the singing of helpful hymns. It will help to have at hand several good books of selections. We suggest: *Worship and Song* (Pilgrim Press), *In Excelsis* (Century Co.), *Methodist Sunday School Hymnal* (Methodist Book Concern), *Hymns of Worship and Service* (Barnes), *The Methodist School Hymnal* (Wesleyan Methodist, London), *The Book of Worship for the Church School* (Scribners), and *Hymns You Ought to Know* (one hundred great hymns with account of each) (Revell). The Presbyterian Board of Sabbath Schools in Canada publishes a leaflet of hymns for memorization.

IV. Prayer

Informal prayers are usually best. They should be always brief, so simple that all can really join in them. Do not try to include all subjects every day. Beware of forming habits of forms of words. For those who desire prayers to read there are the many splendid "collects" in the Prayer Book of the Episcopal Church, and there are other books containing helpful prayers.

Whatever prayers are used, it will be well often to close with the Lord's Prayer, for in this all can join aloud.

V. Grace at Table

The following are titles of books containing suitable forms for the "blessing" at the table:

Grace Before Meat, Wells, United Society Christian Endeavor.
Table Graces, M. E. Munson, Bible House, New York.
At Mother's Knee, Davis, Pilgrim Press.

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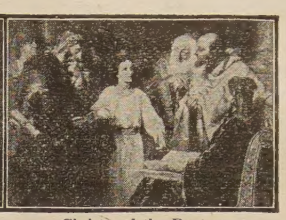
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Shall I Be a Minister

(Continued from page 9)

intelligence to solve. We need men who know something of history, so that all the foolish experiments of the past will not have to be tried again. We need men who understand the sound economic principles which must underlie all human well-being and advance. We need men who know something of human psychology, so that we may rightly appraise those thought movements which are destined to become controlling. We need men who have the scientific habit of mind, drawing things as they see them, for the God of things as they are. But coupled with all this skill in the use of the materials for human betterment, we need preeminently men who labor steadily with their eyes and their minds upon that social order which has foundations, whose builder and maker is God.

There is a mighty tide of appreciation waiting for the man who can render genuine, helpful service as a minister of Jesus Christ. The field is wide, the demands are imperative, and the rewards are rich and perpetual. The opportunities are like wide open and effectual doors, but the strong, wise, trained, and devoted laborers are all too few. In my judgment no young man can, anywhere on earth, invest his life with more satisfaction to himself, with a firmer sense of being serviceable to his fellows, and with a warmer sense of God's own approving favor than in the ministry of the modern church.

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The Child at Work

(Continued from page 18)

read all the literature I had about the care and methods of feeding pork so they would develop a large frame which was capable of taking on a large per cent of gain during short fattening period.

"After considerable looking around I found two Duroc Jersey pigs. This was a little late for the pig contest, but on June 1st I was ready to start my record.

"On this date one weighed 29 pounds, the other 34 pounds at the age of 7 weeks.

"At this time the point of feed came into consideration. Corn was not the desired concentrate, as it fattens the pig and does not produce frame. I bought some middlings and mixed this with whey, the by-product of the cheese factory. Then the point of the forage crop which would produce the most rapid and economical gains was considered.

"Alfalfa, a valuable protein feed, was decided on as the forage crop. A movable pen, 8 by 16 feet, was erected and the pigs were ready for pasture.

"With this ration I found the pigs were growing at a rapid pace. Then I added corn to the ration, in small quantities at first, then gradually increased it. All through the growing period they did not get fat but were kept in good condition.

"For two months they gained steadily but slowly, preparing for the more rapid gain the third and fourth months. On August first their weight was 92 and 88 pounds, while on the fourteenth of August they had gained 16 pounds each. On the twenty-fifth I took the last weight and found one weighing 130, the other 128.

"They are just about at the stage now that they will make the most rapid and cheapest gains. With the above weights at a cost of $25.80 for feed, care, and original cost of pigs I closed my report for the state contest. The profits were $12.95, but these will be more than doubled.

"On Saturday morning my pigs left for the State fair. The long ride on the railroad, the feed and care at State fair and the sight of the many visitors set them back considerable. The last month they have not made the gain they should. The cost of the pigs was figured out from my report and found to be 7.7, a very economical gain for this season when everything is so high. I am making my final report feeling as if I had profited greatly by being a member of the Pig Club."

Report Pig Feeding Contest:

224 lbs. corn, $1.50 per bushel	$6 00
200 lbs. shorts, 40 per ton	4 00
1,200 lbs. whey, 30 cents per 100 lbs.	3 60
Alfalfa pasture: 10 cents per month.	80
Total	$14 40
Labor, 10 cents per hour, 26 hours	2 60
Total cost feed and labor	$17 00
Cost of feed, per head	$7 30
Cost of feed and labor per head	8 50

	Pig No. 1.	Pig No. 2.
Weight, June 1	29	34
Weight, September 26.	147	140
Gain in weight	128	106
Cost in feed per lbs. gain	5.9c	7.2c

Value of pigs at 15 cents per lb..... $43.05
Total profits, minus labor and feed.. $26.05

FOR INVESTIGATION AND DISCUSSION

The numerals refer to the various titles of the bibliography which follows. The bibliographies in connection with the various lessons of the course will be numbered consecutively, each title retaining the number assigned it when first mentioned.

1. Describe the relation between work and play, and show how the child's play may become an education in work. 24, 64.

2. What do you think of Professor Carver's formula for the value of a man? If possible have some one read and report upon his book, entitled, *The Religion Worth Having.* 65.

3. Discuss the gospel of work, as propounded in this chapter.

4. What are some evidences of the present vogue of the gospel of comfort as opposed to the gospel of work? Why do so many men of our day regard work as a thing to be endured rather than to be enjoyed?

5. What are the effects of the present industrial system upon the creative impulse of the workers? 67, 70, 73. If you deem these books to be one-sided, state what further facts or evidences you have.

6. The ideals and the practices of scientific management. 67.

7. The relations of the present industrial system to the human instincts of the workers. 73.

8. How are the public schools undertaking the task of furnishing to children practical training and discipline and industrial education? What are some of the opposing ideals operating to determine our policies respecting industrial education? 26, 66, 69, 70.

9. Ways of training children to work in the home. 24, 71, 72.

10. Educating children in the use of money. 24, 68.

11. The relative possibilities of city and country with respect to opportunities for the industrial education of children. 24, 71, 72.

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24. D. C. Fisher, Self-Reliance.
64. R. C. Cabot, What Men Live By.
65. T. N. Carver, The Religion Worth Having.
66. A. D. Dean, The Worker and the State.
67. R. F. Hoxie, Scientific Management and Labor.
68. E. A. Kirkpatrick, The Use of Money.
69. R. R. Lutz, Wage Earning and Education (Cleveland School Survey).
70. Helen Marot, The Creative Impulse in Industry.
71. W. A. McKeever, Training the Boy.
72. W. A. McKeever, Training the Girl.
73. Ordway Tead, Instincts in Industry.

Current Motion Pictures

THIS month we have listed as many patriotic films as we have been able to review.

The following films we have chosen from the bulletins isued by The National Motion Picture League as a guide for those workers who are using the motion picture in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safe-guard the children from the vicious and immoral.

One or two of the moving-picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The Copperhead. 5 reels. Exchange, Famous Players-Lasky Film Corporation. Patriotic drama. Lionel Barrymore feature.

The Sunset Gun. 1 reel. Exchange Beseler. A story about an old war veteran who was unable to attend the Decoration Day parade.

Making Uniforms and Flags in a U. S. Arsenal. 1 reel. Exchange Beseler. An electric machine cuts cloth for fifty uniforms at once, one woman operates a master machine controlling all embroidery machines which beautify the insignia of officers, official flag of the President, making the Stars and Stripes, cutting the stars, joining the stripes, sewing the stars, putting on canvas and rings.

Big Guns of the Navy. 5 reels, Exchange, Republic. Vulcan forge birthplace of Big Gun, Bessemer furnace, molten steel flows into 10-ton buckets, flames cut any surplus metal away. Launching superdreadnought New Mexico in Brooklyn

Navy Yard, built only for defense of our country; Vice Admiral Coffman and Staff receiving on Arizona for tour of inspection; anti-aircraft guns, firing the small guns, protecting search lights, reflectors and lens, projectiles smeared with green paint to determine hits of target, practice, after firing inflammable gas ejected, division firing.

In Old Kentucky. 1 reel. Exchange, Beseler. Story of the Civil War.

Haunted Spooks. 2 reels. Exchange, Pathe. This comedy is unusual in that it is really funny. It also shows very decidedly that "there are no ghosts."

A Visit to the City of Boys at Charlevoix. 1 reel. Exchange, Beseler. Charlevoix, name for the French missionary and traveler, known as the City of Boys governed by self-elected officials; a council meeting, sleeping quarters, bathing, diving and swimming, breakfast, Judge Willis Brown addressing the boys, electing a Mayor to rule the city, counting the votes, celebrating the election, preparing for the Boy City circus parade, etc.

The Tiger. ½ reel. Exchange, Educational Film Corporation of America. Malaysia tiger, Bengal tiger attains weight of 500 lbs., the male, tigress, the claw, foot-pads, Siberian tiger attains weight of 600 lbs., tiger expressions, leopard, jaguar.

Caught. 1 reel. Exchange, Goldwyn. Educational. The hunters and the hunted of primeval forests; catching a muskellunge; taking a cub bear alive; forest regulations against fire; cigarettes cause fires; locating forest fire by instrument; portable gasoline pump; portable telephone; smothering the fire on ground with dirt.

Lessons in Physics. 1 reel. Exchange, Beseler. Educational. The magnet.

The Only Way. 1 reel. Exchange, Goldwyn. Educational. "Safety First" film. Look both ways in crossing a street; bicycles should hug the curve; drive cautiously, manhole may be left uncovered; children play in the streets; broken glass should be removed; hitching behind wagon; crossing behind trolley, etc.

Petrified Forests of Arizona. 1 reel. Exchange, Republic. A study of the mysterious petrified forests and painted deserts of Arizona, raised three miles above sea level, centuries of erosion, trees 100 feet long, five feet in diameter, bearing leaf mark preserved, natural bridges from petrified log 150 feet long, sand carved, the Snow Woman, painted desert, no vegetation, fantastic shapes, toad stools, alligator mouth.

China and the Chinese, No. 1. 1 reel. Exchange, Educational Film Corporation of America. Farming, fishing, irrigation of rice fields, sowing, threshing, sifting and grinding the rice, transporting to market, use for straw, moving restaurant, fish and fowl sold alive.

Canada's Mountain of Tears. 1 reel. Exchange, Goldwyn. Mt. Edith Cavell, guides and pack horses, glacial rivers, quotation from Tennyson's "The Brook" illustrated, camp, a Diamond Hitch, "The Land of Beyond," "The Smile of the Great Spirit," crevices in glacier, clouds.

BOOKS WITH PURPOSE

Religion among American Men

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The material for this book was gathered under direction of "the Committee on the war and the Religious Outlook"—consisting of such men as:

WILLIAM ADAMS BROWN
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W. H. P. FAUNCE
HARRY EMERSON FOSDICK
HENRY CHURCHILL KING
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CHARLES S. MACFARLAND
WILLIAM DOUGLAS MACKENZIE
SHAILER MATHEWS
ROBERT E. SPEER

A questionnaire, which sought to obtain not only facts, but their meaning, was sent to chaplains, Y. M. C. A. secretaries, army officers and men. To the data secured were added the results of many interviews both in the A. E. F. and at home, and of an extensive correspondence. This mass of carefully analyzed evidence is presented as a challenge to the Church, and to the individual
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The Army and Religion

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Edited by D. S. CAIRNS, D.D. Preface by the Bishop of Winchester

"Perhaps, as never before, the British Army during the Great War represented a sort of cross-section of the nation's life. Here, then, was an exceptional opportunity for an enlightening analysis of an army that represented the life of the men of the nation itself. It would be difficult to represent the religious revelation and results of the war more skillfully and judiciously than they are presented in this report."—Robert E. Speer. Cloth, 2.00.

A Philosophy of Play

PUBLISHED IN MARCH

LUTHER HALSEY GULICK, M.D.

"If you want to know what a child is, study his play; if you want to affect what he shall be, direct the form of his play. This book is the legacy of an American pioneer in the vitally important field of education. It is not for physical educators alone, but for fathers and mothers, school-teachers, social workers, and lovers of children and grown children everywhere." Cloth, 1.60.

Stories for Talks to Boys

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F. H. CHELEY

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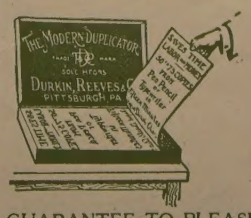

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